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THE  
ELECTRA  
OF  
SOPHOCLES,  
WITH  
NOTES,

THE USE OF COLLINES IN THE UNITED STATES

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BY T. D. WOOLSEY,  
PROFESSOR OF GREEK IN YALE COLLEGE.

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BOSTON:  
JAMES MUNROE AND COMPANY,  
235 WASHINGTON STREET.  
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## P R E F A C E.

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THREE of the Greek Tragedies now extant are occupied with the display of divine justice which was made when Orestes slew his father's murderers. These are the Choëphoræ of Æschylus, and the Electras of Sophocles and Euripides. The latter poet has failed in his Electra, and almost burlesqued the subject. He derives some excuse perhaps from coming last, and from being obliged, for the sake of novelty, to depart from the poetical form of the fable. But Sophocles was so situated when he wrote his Philoctetes, and yet succeeded to admiration.

Sophocles was aided in his Electra by the work of his predecessor, as is shown by a number of parallel words and expressions, and by resemblances in the plots. In both plays, Orestes places a lock of hair upon his father's grave : in both, Clytemnestra has a foreboding dream, and sends a libation to the grave of Agamemnon : in both, Ægisthus is away from home until near the catastrophe : in both, Orestes brings news of his own death, and, having entered the palace, slays the murderers by guile. But the action of the Choëphoræ is short and simple. No sooner is the libation, already spoken of, poured forth, than Orestes appears and makes known the mission upon which Apollo had sent him ; long and earnest prayers are then offered up for his success ; he is encouraged by hearing of his mother's dream,

and declares his intention to deceive her by bringing news of his own death. This intention he executes ; Clytemnestra receives him as a guest, and sends for her husband that he may confer with and entertain the stranger. Ægisthus is slain at the moment of his return ; his wife, hearing the cries, runs from the women's apartment, and pleads with Orestes in vain for life. After the murder, Orestes appears on the stage with the shirt in which Agamemnon had been entangled, excuses the matricide, and feels the first attack of madness caused by the avenging Furies.

The essential difference between these two plays lies in the point from which the poets looked at divine justice, and in the views which they entertained of it. Æschylus looks at it, as it is in itself, as an irresistible decree going forth upon its work. Hence the action moves forward without complication or delay. Scarcely has the minister of wrath drank confidence in heaven from prayer, than the death-cry is heard, and all is over. There is no opposition from enemies to be overcome, no diversity of feeling among the actors, no alternation of hope and fear. But Sophocles exhibits divine justice as it affects the human mind by its delay, its approach, and its infliction. He calls it down into the sphere of Electra's mind. She represents the impotence and ignorance of man, when he waits long in vain for the punishment of wickedness, and, in despair of aid from heaven, loses faith in divine justice. Meanwhile, though he knows it not, divine justice, at the right moment, deceives the wicked and makes them sure of impunity. They believe that their success has reached its highest point, and begin to boast ; when, in a moment, to use the noble words of Æschylus in the Furies, " Their proud strikes on the rock of justice, and they sink, unwept, unknown."

The light in which the two poets view divine justice, is not the same. In Æschylus, wisdom and vengeance are

discordant powers; and when Apollo, the agent of Providence, has commanded the punishment of Clytemnestra, the Furies attack Orestes with madness for obeying the God. This strife no longer appears in the Electra, where justice is represented as vengeance guided by wisdom, and Orestes, after the close of his work, is calm and sane. *Aeschylus* makes the Furies, so to speak, personifications of an impulse which wreaks itself upon the violator of natural order, whether he is engaged on the side of justice or not, — of a blind power, which, like the fiery furnace in Scripture, burns the ministers of the highest authority; Sophocles places the whole plot in the hands of Divine Intelligence, leaves the Furies but a very subordinate part, and does not imagine that any atonement is demanded from Orestes for a deed which the God has justified.

It accords with the distinctive character of this tragedy, that Electra plays the principal part. Her lonely attitude at first, as the sole friend of the right cause, her hatred of her father's murderers, her complete despair when the death of Orestes is announced, her resolution to become herself the minister of divine wrath, her joy when Orestes at length appears, her coöperation at last, are situations or states of mind into which she naturally falls, as in her human ignorance she beholds the movements of divine justice. Her peculiar traits of character are much like those of Antigone, only that from the nature of her situation the passive predominates over the active, and her feelings, finding no vent in deeds, have acquired an unusual degree of bitterness. Her sister Chrysothemis contrasts with her, as Ismene with Antigone.

The action of divine justice itself is seen only at intervals until the close. In the Prologue it reveals its plan for the murder. Afterwards it gives a premonition of its approach by the dream sent to Clytemnestra. It then deceives her

by a feigned narrative of the death of Orestes. Having thus produced a fatal security in the wicked, it reveals its purpose to the oppressed, first by the lock of hair found at the grave of Agamemnon, and then by the presence of Orestes, and the disclosure of the plot. After still further lulling its enemies asleep by the arrival of the urn which purports to hold the ashes of Orestes, it executes its purpose in the same covert manner in which it had moved on before, and the last victim, Ægisthus, falls into the snare amid the very threats and boasts of triumph.

The *text* of this edition so far follows that of Hermann's second Leipsic edition, that important discrepancies are pointed out. Of the *notes*\* nothing need be said, except that they are written on the same plan with those which the editor has already given to the public. The *metres* are for the most part as Wunder has exhibited them.

The editor has now accomplished his design of publishing a selection of four Greek Tragedies in such a form as seemed to him to be suited to the wants of American colleges. No one is more sensible than himself of the imperfections of his notes; but he is also well persuaded that they are written in the main upon the right system, and that at least they are not too extensive. The usual practice in this country, since the time when the editions with a Latin commentary were unhappily discarded, of putting into the hands of students the mere text, or the text with a few brief notes, seems liable to several objections. Our method of instruction by recitation permits us to do little more than to correct mistakes, especially when classes are large; and our students themselves are not well fur-

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\* Monk usually is quoted on the authority of Hermann, as it was late before the "Museum Criticum" fell into the editor's hands. The citations from Suidas are borrowed, to a considerable extent, from the edition of Sophocles, called Gaisford's.

nished with sources of accurate knowledge, either in the *real* or *verbal* department of ancient literature. There seems then to be a necessity for notes, which shall do what the instructor cannot do for want of time, and the student for want of means. If the attempt of the present editor should induce others, better fitted for the task, to aim at something more answerable to the wants of our students in this branch, he would regard himself, if otherwise unsuccessful, as not having spent his labors to no purpose.

Yale College, New Haven,  
January 20th, 1837.



**ΣΟΦΟΚΛΕΟΥΣ ΗΛΕΚΤΡΑ.**

**ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.**

**ΨΑΙΔΑΓΩΓΟΣ.**

**ΟΡΕΣΤΗΣ.**

**ΗΛΕΚΤΡΑ.**

**ΧΟΡΟΣ.**

**ΧΡΤΣΟΘΕΜΙΣ.**

**ΚΛΤΤΑΙΜΝΗΣΤΡΑ.**

**ΑΙΓΙΣΘΟΣ.**

**ΤΠΟΘΕΣΙΣ.**

Τπόκειται ὃδε τροφεύς διεκρύς Ὁφέστη τὰ ἐν Ἀργείῳ μικρὸν γάρ αὐτὸν ὅντα κλέψασα ἡ Ἡλέκτρα, ἡγίκα δ πατήρ ἐσφάζετο, δέδωκε τῷ τροφεῖ, δεισασα μὴ καὶ αὐτὸν κτείνωσιν. δ δὲ ὑπεξέθετο αὐτὸν εἰς Φωκίδα πρὸς τὸν Στρόφιον· νῦν δὲ μετὰ εἴκοσιν ἔτη ἀπανιών σὺν αὐτῷ πρὸς τὸ Ἀργος δεικνυσιν αὐτῷ τὰ ἐν Ἀργείῳ.

Ἡ σκηνὴ τοῦ δράματος ὑπόκειται ἐν Ἀργείῳ. δ δὲ χορὸς συνέστηκεν εἰς ἀπιχωρίων παρθένων. προλογίζει δὲ ὁ παιδαγωγὸς Ὁφέστου.

## ΗΛΕΚΤΡΑ.

### ΠΑΙΔΑΓΩΓΟΣ.

"Ω τοῦ στρατηγήσαντος ἐν Τροίᾳ ποτὲ ~~καὶ~~ εἰπεῖν  
Αγαμέμνονος παῖ, νῦν ἔκεῖν' ἔξεστί σοι  
παρόντι λεύσσειν, διν πρόδυμος ἡσθ' ἀεί. ~~εἰπεῖν~~ εἰπεῖν  
τὸ γὰρ παλαιὸν." Αργος οὐπόθεις τόδε, ~~εἰπεῖν~~ εἰπεῖν  
τῆς οἰστροπλήγος ἄλσος Ἰνάχου κόρης. 5.

αὗτη δ', Οφέστα, τοῦ λυκοκτόνου Θεοῦ ~~εἰπεῖν~~ εἰπεῖν  
ἀγορὰ Λύκειος· οὐκ ἀριστερᾶς δ' ὅδε

"Ηρας δὲ κλεινὸς ναὸς· οἵ δ' ἱκάνομεν, ~~εἰπεῖν~~ εἰπεῖν  
Μυκήνας τὰς πολυχρύσους δρᾶν, ~~εἰπεῖν~~ εἰπεῖν  
πολύφθορόν τε δῶμα Πελοπιδᾶν τόδε, 10  
ὅθεν σε πατρὸς ἐκ φύνων ἐγώ ποτε, ~~εἰπεῖν~~ εἰπεῖν  
πρὸς σῆς ὁμαίμου καὶ κασιγνήτης λάβων,  
ἥνεγκα καξέσωσα καξέθρεψάμην ~~εἰπεῖν~~ - ~~εἰπεῖν~~ εἰπεῖν  
τοσόνδ' ἐς ἥβης, πατρὶ τιμώρον φόνου. ~~εἰπεῖν~~ εἰπεῖν  
νῦν οὖν, Οφέστα καὶ σὺ φίλτατε ξένων 15

Πυλάδη, τί χρὴ δρᾶν ἐν τάχει βουλευτέον· ~~εἰπεῖν~~ εἰπεῖν  
ώς ἡμὶν ἡδη λαμπρὸν ἡλίου σέλας ~~εἰπεῖν~~ εἰπεῖν  
ἔθα κινεῖ φθέγματ' ὄφνίθων σαφῆ,  
μέλαινά τ' ἀστρῶν ἐκλέλοιπεν εὐφρόνη. 20

πρὶν οὖν τιν' ἀνδρῶν ἔξοδοι πορεῖν στέγησ,  
ξυναπτεῖσθαι λόγοισιν· ὡς ἐνταῦθ', ἵνα  
οὐκ ἔστ' ἔτ' ὄκνεῖν καιρὸς, ἀλλ' ἔργων ἀκμῆ.  
ΟΡΕΣΤΙΣ.

ὦ φίλτατ' ἀνδρῶν πρόσπολῶν, ὡς μοι σαφῆ  
σημεῖα φαίνεις ἐσθλὸς εἰς ἡμᾶς γεγώς.  
ῶσπερ γὰρ ἵππος εὐγενὴς, καὶν ἦ γέρων,  
ἐν τοῖσι δεινοῖς θυμὸν οὐκ ἀπάλεσεν,  
ἀλλ' ὁρθὸν οὖς ἴστησιν, ὥσαύτως δὲ σὺ  
ἡμᾶς τ' ὅτρύνεις καῦτὸς ἐν πρώτοις ἔπει.  
τοιγάρ τὰ μὲν δόξαντα δηλώσω· σὺ δὲ  
δέξεῖσαν ἀκοὴν τοῖς ἐμοῖς λόγοις διδοῦς,  
εἰ μή τι καιροῦ τυγχάνω, μεθάρμοδον.  
Ἐγὼ γὰρ ἡνίχ' ἰκόμην τὸ Πυθικὸν  
μαντεῖον, ὡς μάθοιμ' ὅτῳ τρόπῳ πατρὸς  
δίκασ αἴροιμην τῶν φονευσάντων πάρα,  
καὶ μοι τοιαῦθ' ὁ Φοῖβος, ἃν πεύσει τάχα  
ἀσκευον αὐτὸγ ἀσπίδων τε καὶ στρατοῦ,  
δόλοισι κλέψαι χειρὸς ἐνδίκους σφαγάς.  
ὅτ' οὖν τοιόνδε χρησμὸν εἰσηκούσαμεν,  
σὺ μὲν μολὼν, ὅταν σε καιρὸς εἰσάγῃ,  
δόμων ἔσω τῶνδ', ἵσθι πᾶν τὸ δρώμενον,  
δπως ἀν εἰδὼς ἡμὶν ἀγγείλης σαφῆ.  
οὐ γάρ σε μὴ γήρᾳ τε καὶ χρόνῳ μακρῷ  
γνῶσ', οὐδ' ὑποπτεύσουσιν ὃδ' ἡνθισμένον.  
λόγῳ δὲ χρῶ τοιῷδ', ὅτι ἔνενος μὲν εἰ  
Φωκεὺς, παρ' ἀνδρὸς Φανοτέως ἥκων· ὁ γὰρ  
μέγιστος αὐτοῖς τυγχάνει διορυξένων.

ἀγγελλε δ' ὅρκω, προδστιθείς, ὁθουύνεκα  
τέθιηκ' Ὁρέστης ἐξ ἀναγκαίας τύχης,  
ἀθλοισι Πυθικοῖσιν ἐκ τροχηλάτων  
δίφρων κυλισθείς· ἀδ' ὁ μῦθος ἔστατω. 50

ἡμεῖς δὲ πατρὸς τύμβον, ὡς ἐφίετο,  
λοιβαῖς τε πρῶτον καὶ καρατόμοις χλιδαῖς  
στέψαντες, εἴτε ἄψορρον ἥξομεν πάλιν,  
τύπωμα χαλκοπλευρον ἥρμένοι χεροῖν,  
οἱ καὶ σὺ θάμνοις οἰσθα που κεκρυμμένον, 55

ὅπως, λόγῳ κλέπτοντες, ἥδεῖαν φάτιν  
φέρωμεν αὐτοῖς, τοῦμὸν ὡς ἐρῆσαι δέμας  
φλογιστὸν ἥδη καὶ κατηνθρακωμένον.  
τί γάρ με λυπεῖ τοῦθ', ὅταν λόγῳ θανὼν  
ἔργοισι σωθῶ, καξενέγκωμαι κλέος; 60

δοκῶ μὲν οὐδὲν ὅππα σὺν κέρδει κακόν.  
ἥδη γὰρ εἶδον πολλάκις καὶ τοὺς σοφοὺς  
λόγῳ μάτην θνήσκοντας· εἴθ', ὅταν δόμους  
ἔλθωσιν αὖθις, ἐκτετίμηται πλέον. 65

ὡς κάμι ἐπανχῶ τῆσδε τῆς φήμης ἄπο  
δεδορκότ', ἐχθροῖς, ἀστρον ὡς, λάμψειν ἔτι.  
ἄλλ', ω πατρῷα γῆ θεοί τ' ἐγχώριοι,  
δέξασθέ μ' εὐτυχοῦντα ταῖσδε ταῖς ὁδοῖς,  
σύ τ', ω πατρῷον δῶμα· σοῦ γὰρ ἔρχομαι  
δίκῃ καθαρτῆς, πρὸς θεῶν ἄρμημένος. 70

καὶ μὴ μ' ἄτιμον τῆσδε ἀποστείλητε γῆς,  
ἄλλ' ἀρχέπλοντον καὶ καταστάτην δόμων.  
εἴρηκα μὲν νῦν ταῦτα· σοὶ δ' ἥδη, γέρον,  
τὸ σὸν μελέσθω βάντι φρουρῆσαι χρέος.

νὼ δ' ἔξιμεν· καὶ φὸς γὰρ, δοπερ ἀνδράσιν 75  
 μέγιστος ἔργου παντός ἐστ' ἐπιστάτης.  
 ΗΛΕΚΤΡΑ.

ἴώ μοί μοι δύστηνος.

ΠΑΙΔΑΓΩΓΟΣ.

καὶ μὴν θυρῶν ἔδοξα προσπόλων τινὸς  
 ὑποστενούσης ἔνδον αἰσθέσθαι, τέκνον.

ΟΡΕΣΤΗΣ.

ἄρ, ἐστὶν η δύστηνος Ἡλέκτρα; Θέλεις 80  
 μείνωμεν αὐταῦ, κάνακοψάωμεν γόσν;

ΠΑΙΔΑΓΩΓΟΣ.

ηκιστα. μηδὲν πρόσθεν, η τὰ Λοξίου  
 πειρώμεθ' ἔρδειν κἀπὸ τῶνδ' ἀρχηγετεῖν,  
 πατρὸς χέοντες λουτρά· ταῦτα γὰρ φέρει  
 νίκηντ' ἐφ' ἡμῖν καὶ χράτος τῶν δρωμένων. 85

ΗΛΕΚΤΡΑ.

ὦ φάος ἀγνὸν, —  
 καὶ γῆς ἵσόμοιρος ἀηρ, ὡς μοι  
 πολλὰς μὲν θρήνων φῦλας,  
 πολλὰς δ' ἀντήρεις ἥσθουν  
 στέρνων πλαγὰς αἷμασσομένων,  
 ὅπόταν δυοφερὰ νὺξ ὑπολειφθῇ· 90  
 τὰ δὲ παννυχίδων ἥδη στυγεραὶ  
 ἔννίσασ' εὖναι μογερῶν οἶκων,  
 ὅσα τὸν δύστηνον ἐμὸν θρηνῶ  
 πατέρ', δὲν κατὰ μὲν βάρβαρον αἰαν  
 φοίνιος Ἀρης οὐκ ἔξενισεν,

95

μήτηρ δ' ἡμὴ χῶ κοινολεχῆς

Αἴγισθος, ὅπως δρῦν ὑλοτόμοι,

σχίζουσι κάρα φονίῳ πελέκει.

κούδεις τούτων οἰκτος ἀπ' ἄλλης

100

ἢ 'μοῦ φέρεται, σοῦ, πάτερ, οὗτως  
αἰκῶς οἰκτρῶς τε θαυόντος.

ἄλλ', οὐ μὲν δὴ

λήξω θρήνων στυγερῶν τε γόων,

ἔς τ' ἀν παμφεγγεῖς ἄστρων

105

ὅπας, λεύσσω δὲ τόδ' ἡμαρ,

μὴ οὐ, τεκνολέτειρ' ὥσ τις ἀηδῶν,

ἐπὶ κωκυτῷ τῶνδε πατρῶν

πρὸ θυρῶν γγὼ πᾶσι προφωνεῖν.

ὦ δῶμ' 'Αΐδουν καὶ Περσεφόνης,

110

ὦ χθόνι' 'Ερμῆ, καὶ πότνι' 'Ἄρα,

σεμναί τε θεῶν παῖδες 'Ερινύες,

αἱ τοὺς ἀδίκως θνήσκοντας δρᾶτ',

\* \* \* \* \* τοὺς εὐνὰς

ὑποκλεπτομένους, ἔλθετ', ἀφῆξατε,

115

τίσαθε πατρὸς φόνον ἡμετέρου,

καὶ μοι τὸν ἐμὸν πέμψατ' ἀδελφόν.

μούνη γὰρ ἄγειν οὐκ ἔτι σωκῶ

λύπης ἀντίδροπον ἄχθος.

120

## ΧΟΡΟΣ.

ὦ παῖ, παῖ δυστανοτάτας

'Ηλέκτρα ματρὸς, τίν' ἀεὶ

τάκεις ὁδ' ἄκόρεστον οἰμωγάν

τὸν πάλαι ἐκ δολερᾶς ἀθεώτατα

ματρὸς ἀλόντ' ἀπάταις Ἀγαμέμνονα, *mechey* 125  
κακῷ τε χειρὶ πρόδοτον; ὡς ὁ τάδε πορὼν *doing*  
ὅλοιτ', εἴ μοι θέμις τάδ' αὐδᾶν. *refute*

της

ΗΛΕΚΤΡΑ.

ῶ γενέθλα γενναίων, *noble*  
ῆκετ' ἐμῶν καμάτων παραμύθιον. *consolation* 130  
οἰδά τε καὶ ἔννίημι τάδ', οὐ τί με αἰσιόδειον;  
φυγγάνει, οὐ δ' ἐθέλω προλιπεῖν τόδε,  
αὴρ οὐ τὸν ἐμὸν στοναχεῖν πατέρ' ἀθλιον. *wish*  
ἀλλ' ὡς παντοίας φιλότητος ἀμειβόμεναι χάριν, *regarding*  
ἔστε μ' ὡδὸν ἀλύειν, *to be disturbed by your voice* 135  
αἰαῖ, ἔκνοῦμαι. *surprised* Ήτο γένεται

ΧΟΡΟΣ.

ἀλλ' οὐτοι τόν γ' ἔξ 'Αΐδα  
παγκοίγον λίμνας πατέρ' ἀν-*τακε*  
στάσεις οὔτε γόοισιν οὔτ' ἄνταις. *playful*,  
ἀλλ' ἀπὸ τῶν μετρίων ἐπ' ἀμήγανον *excuse* 140  
ἄλγος ἀεὶ στενάχουσα διόλλυσαι,  
ἐν οἷς ἀνάλυσίς ἐστιν οὐδεμία κακῶν.  
τί μοι τῶν δυσφόρων ἐφέει; *enjoy* *irony*

ΗΛΕΚΤΡΑ.

νήπιος, ὃς τῶν οἰκτρῶς  
οἰχομένων γονέων ἐπιλάθεται. *forget*  
αλλ' ἐμέ γ' ἀ στονόεσσ' ἀραιεν φρένας, *weak*  
ἀ "Ιτυν, αἰὲν" *Ityn* ὄλοφύρεται, *desire*  
ὄρνις ἀτυζομένα, *Avios* ἄγγελος. *messengers* 150  
ἰὼ παντλάμων Νιόβα, σὲ δ' ἔγωγε νέμω Θεὸν,  
αἱ - *poesie*

⇒ because the *messengers* of *Orion*

ἄτ' ἐν τάφῳ κετραῖσι, σίγητική  
αἰαῖ, δακρύεις.

## ΧΟΡΟΣ.

οὗτοι σοὶ μούνα, τέκνον,

ἄχος ἐφάνη βροτῶν,

πρὸς δὲ τὰ σὺ τῶν ἔνδον εἶ περισσά, 155

οἷς διόθεν εἶ καὶ γονᾶ ἔνυαιμος, related by birth  
ἢ τὰ Χρυσόθεμις ζώει καὶ Ἰφιάνασσα,

χρυπτὰ τὰχέων ἐν ἥβᾳ excluded from death

ὅλβιος, δὲν ἀ κλειγὰ renowned 160

γὰ ποτὲ Μυκηναίων

δέξεται εὐπατρίδαν, Λιὸς εὐφρονί of illustrious ancestry

βῆματι μολόντα τάνδε γάν Ὁρέσταν. al. with δε

ΗΛΕΚΤΡΑ. Edlina

δὲν γ' ἔγω ἀκόματα προσμένουσ', ἀτεκνος, 164

τάλαιν', ἀνύμφευτος, αἰὲν οἰχνῶ, unmarred νυκτὶ

δάκρυσι μυδαλέα, τὸν ἀνήνυτον dreary all μεροτάτης άριστον

μίτον ἔχουσα κακῶν. ὁ δὲ λάθεται

ἀν τ' ἔπαθ' ὃν τ' ἐδάη. τί γὰρ οὐκ ἐμοὺ

ἔρχεται ἀγγελίας ἀπατώμενον; 170

αεὶ μὲν γὰρ ποθεῖ, Ταῦτα

ποθῶν δ' οὐχ ἀξιοῖ φανῆναι.

## ΧΟΡΟΣ.

Θάρσει μοι, Θάρσει, τέκνον.

Ἒτι μέγας δύρανῷ

Ζεὺς, δος ἐφορᾷ πάντα καὶ κρατύνει.

ῳ τὸν ὑπεραλγῆ χόλον ὑέμουσα,

μήθ' οἷς ἔχθαιρεις ὑπεράχθεο, μήτ' ἐπιλάθους.

153 — 172. = 173 — 192. *λε τοι*

χρόνος γὰρ εὐμαρῆς θεός.

οὗτε γὰρ ὁ τὰν Κρῖσαν

βουνόμον ἔχων ἀκτὰν,

παῖς Ἀγαμεμνονίδας, ἀπερίτροπος,

οὐθ' ὁ παρὰ τὸν Ἀχέροντα θεὸς ἀνάσσων.

180

## ΗΛΕΚΤΡΑ.

ἀλλ' ἐμὲ μὲν ὁ πολὺς ἀπολέλοιπεν ἥδη

βίοτος ἀνέλπιστος, οὐδ' ἔτ' ἀρχῶ·

ἄτις ἄνευ τοκέων κατατάκομαι,

ἄς φίλος οὐτις ἀνὴρ ὑπερίσταται,

ἀλλ', ἀπερεῖ τις ἐποικος, ἀναξία

οἰκονομῶ θαλάμους πατρὸς, ὅδε μὲν

ἀεικεῖ σὺν στολῇ,

κεναῖς δ' ἀμφίσταμαι τραπέζαις.

185

## ΧΟΡΟΣ.

οἰκτρὰ μὲν νόστοις αὐδὰ,

οἰκτρὰ δ' ἐν κοίταις πατρώαις,

ὅτε οἱ παγχάλκων ἀνταία

γενύνων ὠρμάθη πλαγά.

δόλος ἦν ὁ φράσας, ἔρος ὁ κτείνας,

δεινὰν δεινῶς προφυτεύσαντες

μορφὰν, εἴτ' οὖν θεὸς εἴτε βροτῶν

ἥν ὁ ταῦτα πράσσων.

195

200

## ΗΛΕΚΤΡΑ.

ὦ πασᾶν κείνα πλέον ἀμέρα

ἔλθοῦσ' ἔχθίστα δή μοι·

ω νὺξ, ω δείπνων ἀρρήτων  
ἐκπαγλ' ἄχθη·  
τοὺς ἐμὸς ἵδε πατὴρ 205  
θανάτους αἰκεῖς διδύμαιν χειροῖν,  
αὶ τὸν ἐμὸν εἶλον βίον  
πρόδοτον, αἴ μ' ἀπώλεσαν.  
οἵς θεὸς ὁ μέγας Ὀλύμπιος  
ποίνιμα πάθεα παθεῖν πόφοι,  
μηδὲ ποτ' ἀγλαῖας ἀποναίατο 210  
τοιάδ' ἀνύσαντες ἔφυα.

## ΧΟΡΟΣ.

φράζου, μη πόρσω φωνεῖν.  
οὐ γνώμαν ἴσχεις, ἐξ οῶν  
τὰ παρόντ' οἰκείας εἰς ἄτας 215  
ἐμπίπτεις οὗτως αἰκῶς;  
πολὺ γάρ τι κακῶν ὑπερεκτήσω,  
σᾶ δυσθύμῳ τίκτουσ' ἀεὶ<sup>τί</sup>  
ψυχῇ πολέμους. τὰ δὲ τοῖς δυνατοῖς  
οὐκ ἐριστὰ πλάθειν. 220

## ΗΛΕΚΤΡΑ.

δεινοῖς ἡναγκάσθην, δεινοῖς.  
ἔξοιδ', οὐ λάθει μ' ὁργά.  
ἄλλ' ἐν γάρ δεινοῖς οὐ σχήσω  
ταύτας ἄτας,  
ὅφρα με βίος ἔχῃ.  
τίνι γάρ ποτ' ἀν, ω φιλία γενέθλα,  
πρόσφορον ἀκούσαιμ' ἔπος,  
τίνι φρονοῦντι καάρτα; 225

ἀνετέ μ', ἀνετε, παρδύοροι.  
τάδε γὰρ ἀλυτα κεκλήσεται.  
οὐδέ ποτ' ἐκ καμάτων ἀποπαύσομαι  
ἀνάριθμος ὁδε θρήνων.

230

## ΧΟΡΟΣ.

ἀλλ' οὖν εὐνοίᾳ γ' αὐδῶ,  
μάτηρ ὥσεί τις πιστὰ,  
μὴ τίκτειν σ' ἄταν ἀταῖς.

235

## ΗΛΕΚΤΡΑ.

καὶ τί μέτρον κακότητος ἔψυ; φέρε,  
πῶς ἐπὶ τοῖς φθιμένοις ἀμελεῖν καλόν;  
ἐν τίντοῦτ' ἔβλαστ' ἀνθρώπων;  
μήτ' εἶην ἔντιμος τούτοις  
μήτ', εἰ τῷ πρόσκειμαι χοροῖσι,  
ξυνναίοιμ' εὔκηλος, γονέων

240

ἔκτιμους ἰσχουσα πτέρυγας  
οἴξυτόνων γόων.

εἰ γὰρ ὁ μὲν θανὼν, γὰ τε καὶ οὐδὲν ὅν,  
κείσεται τάλας,  
οἱ δὲ μὴ πάλιν  
δώσουσ' ἀντιφόνους δίκας,  
ἔρροι τ' ἀν αἰδῶς  
ἀπάντων τ' εὐσέβεια θνατῶν.

245

## ΧΟΡΟΣ.

ἔγω μὲν, ὃ παῖ, καὶ τὸ σὸν σπειύδοντος' ἀμα  
καὶ τούμὸν αὐτῆς ἡλθον· εἰ δὲ μὴ καλῶς  
λέγω, σὺ νίκα. σοὶ γὰρ ἐψόμεσθ'; ἀμα.

~~τέταλπη~~ ΗΛΕΚΤΡΑ.

αἰσχύνομαι μὲν, ὃ γυναικες, εἰ δοκῶ

250

πολλοῖσι θρήνοις δυσφορεῖν ῆμιν ἄγαν. 255

ἀλλ', ἡ βία γὰρ ταῦτ' ἀναγκάζει με δφᾶν,  
σύγγυνωτε. πῶς γὰρ ἦτις εὐγενῆς γυνὴ, πηχε  
πατρῷ' ὄρῶσσα πήματ', οὐ δρόψη τάδ' ἄν,  
ἄγω κατ' ἥμαρ καὶ κατ' εὐφρόνην δεὶ 260  
θάλλοντα μᾶλλον ἢ καταφθίνονθ' ὄρω; καταβαίνειν  
ἢ πρῶτα μὲν τὰ μητρὸς, ἢ μ' ἐγείνατο, πορεύεσθαι  
εχθίστα συμβέβηκεν. εἴτα δώμασιν

ἐν τοῖς ἔμαυτῆς, τοῖς φονεῦσι τοῦ πατρὸς 265

ξύνειμι, κακὸν τῶνδ' ἀρχομαι, κακὸν τῶνδέ μοι αἰτηθεῖται  
λαβεῖν θ' ὅμοιώς καὶ τὸ τητάσθαι πέλει. 270

ἔπειτα ποίας ἡμέρας δοκεῖς μ' ἄγειν, πηχε  
ὅταν θρόνοις Αἴγισθον ἐνθακοῦντ' ἴδω

τοῖσιν πατρῷοις; εἰσίδω δ' ἐσθήματα  
φοροῦντ' ἐκείνῳ ταῦτα, καὶ παρεστίους

σπένδοντα λοιδῆς ἐνθ' ἐκεῖνον ἄλεσεν; 275

ἴδω δὲ τούτων τὴν τελευταίαν ὑβριν, παντελεύτην  
τὸν αὐτοέντην ῆμιν ἐν κοίτῃ πατρὸς

ἔνν τῇ ταλαίνῃ μητρὶ, μητέρ' εἰ χρεὰν πεινεῖν  
ταύτην προσαυδᾶν τῷδε συγκοιματένην; 280

ἢ δ' ᾧδε τλήμαν, ὥστε τῷ μιάστορι γνωστελέσθε  
ξύνεστ', 'Εργατὸν οὔτιν' ἐκφοβουμένην.

ἀλλ', ὥσπερ ἐγγελῶσα τοῖς ποιουμένοις,  
εὑροῦσ' ἐκείνην ἡμέραν, ἐν ἢ τότε

πατέρα τὸν ἀμὸν ἐξ δόλου κατέκτανεν,  
ταύτῃ χοροὺς ἴστησι, καὶ μηλοσφραγεῖ 285

θεοῖσιν ἔμπην ἴρα τοῖς σωτῆροῖσι.  
ἔγω δ' ὄρῶσ' | ἢ δύσμορος ρκατὰ στέγας

περιβλεπειν αττικα

κλαίω, τέτηκα, κάπικακύω πατρὸς  
 τὴν δυστάλαικαν δαΐτι ἐπωνύμαφενην  
 αὐτὴν πρὸς αὐτὴν· οὐδὲ γὰρ κλαῦσαι πάρα 285  
 τοσόνδι, ὅσον μοι θυμὸς ἥδονην φέρει.  
 αὐτῇ γὰρ, ἡ λόγοισι γενναίᾳ γυνῆ,  
 φωνοῦσα, τοιάδι ἔξουειδίζει κακά.  
 Ω δύσθεον μίσημα, σοὶ μόνῃ πατήρ  
 τέθηηκεν; ἄλλος δ' οὔτις ἐν πένθει βροτῶν;  
 κακῶς ὅλοιο, μηδέ σ' ἐκ γόων ποτὲ 290  
 τῶν νῦν ἀπαλλάξειαν οἱ κάτω θεοί.—  
 τάδι ἔξυβρίζει· πλὴν δταν κλύη τινὸς  
 ἥξοντι· Ορέστην· τηνικαῦτα δ' ἐμμανῆς  
 βοᾶ παραστασί· Όν σύ μοι τῶνδι αἰτία;  
 οὐ σὸν τόδι ἐστὶ τοῦργον, ητις ἐκ χερῶν 295  
 κλέψασ; Ορέστην τῶν ἐμῶν ὑπεξέθουν;  
 ἄλλ' ισθι τοι τίπανδα γ' ἀξίαν δίκην.—  
 τοιαῦθι ὑλακτεῖ, σὺν δ' ἐποτρύνει πέλας  
 ὁ κλεινὸς αὐτῇ ταῦτα νυμφίος παρὼν, 300  
 δι πάντι ἀναλκισ οὗτος, η πᾶσα βλάβη,  
 δι σὺν γυναιξὶ τὰς μάχας ποιούμενος.  
 ἐγὼ δ' Ορέστην τῶνδε προσμένουσ; ἀεὶ  
 παντῆρος ἐφήξειν ἡ τάλαιν ἀπόλλυμαι.  
 μέλλων γὰρ ἀεὶ δρᾶν τι, τὰς οὕσας τέ μου 305  
 καὶ τὰς ἀπούσας ἐλπίδας διέφθορεν.  
 ἐν οὖν τοιούτοις οὔτε σωφρονεῖν, φίλαι,  
 οὔτι εὔσεβεῖν πάρεστιν· ἄλλ' ἐν τοι κακοῖς  
 λήγει στ' ἀνάγκη κάπιτηδεύειν κακό.  
 ΧΟΡΟΣ  
 φέρει πέπε, πότερον οὗτος Αἰγίσθουν πέλας 310

λέγεις τάδ' ἡμῖν, η̄ βεβῶτος ἐκ δόμων;

ΗΛΕΚΤΡΑ.

η̄ κάρτα. μη̄ δόκει μ' ἀν, εἴπερ ἦν πέλας,  
θυραιῶν οἰχνεῖν· νῦν δ' ἀγροῖσι τυγχάνει.

ΧΟΡΟΣ.

η̄ δ' ἀν ἐγὼ θαρσοῦσα μᾶλλον ἐς λόγους  
τοὺς σους ἴκούμην, εἴπερ ὅδε ταῦτ' ἔχει.

315

ΗΛΕΚΤΡΑ.

ὡς νῦν ἀπόντος, ίστορει τί σοι φίλον.

ΧΟΡΟΣ.

καὶ δὴ σ' ἐρωτῶ, τοῦ κασιγνήτου τί φῆς,  
η̄ξοντος, η̄ μέλλοντος; εἰδέναι θέλω.

ΗΛΕΚΤΡΑ.

φησίν γε· φάσκων δ', οὐδὲν ὅμιλόν λέγει ποιεῖ.

ΧΟΡΟΣ.

φιλεῖ γὰρ ὄχυρεῖν πρᾶγμα ἀνηρ πράσσων μέγα. 320

ΗΛΕΚΤΡΑ.

καὶ μὴν ἔγωγ' ἔσωσι ἔκειψον οὐκ ὄκνῳ.

ΧΟΡΟΣ.

θάρσει· πέφυκεν ἕσθιός, ὥστ' ἀφεῖν φίλοις.

ΗΛΕΚΤΡΑ.

πέποιθ', ἐπεί τὰν οὐ μαχρὰν ἔζων ἔγω.

ΧΟΡΟΣ.

μὴ νῦν ἔτ' εἴπης μηδέν· ὡς δόμων ὁρῶ

τὴν σὴν δμαίμον, ἐκ πατρὸς ταῦτοῦ φύσιν, 325

Χρυσόθεμιν, ἐκ τε μητρὸς, ἐντάφια χεροῖν

φέρουσαν, οἷα τοῖς κάτω νομίζεται.

ΧΡΥΣΟΘΕΜΙΣ.

τίν' αὖ σὺ τήνδε πρὸς θυρῶνος ἔξόδοις

ἐλθοῦσα φωνεῖς, ὡς κασιγνήτη, φάτιν,

κούδ' ἐν χρόνῳ μακρῷ διδαχθῆναι θέλεις

330

θυμῷ ματαίῳ μὴ χαρίζεσθαι κενά;

καίτοι τοσοῦτόν γ' οἶδα κάμαυτην, ὅτι

ἀλγῶ πὶ τοῖς παροῦσιν· ὥστ' ἀν, εἰ σθένος

λάβοιμι, δηλώσαιμι' ἀν οἵ αὐτοῖς φρονῶ.

νῦν δ' ἐν κακοῖς μοι πλεῖν ὑφειμένη δοκεῖ,

καὶ μὴ δοκεῖν μὲν δρᾶν τι, πημαίνειν δὲ μη.

τοιαῦτα δ' ἄλλα καὶ σὲ βούλομαι ποιεῖν,

καίτοι τὸ μὲν δίκαιον, οὐχὶ ἦ γὰρ λέγω,

ἄλλ' ἡ σὺ κρίνεις. εἰ δ' ἐλευθέραν με δεῖ

ζῆν, τῶν κρατούντων ἔστι πάντ' ἀκουστέα.

340

#### ΗΛΕΚΤΡΑ.

δεινόν γέ σ' οὖσαν πατρὸς οὐ σὺ παῖς ἔφυς,

κείνου λελῆσθαι, τῆς δὲ τίκτουσῆς μέλειν.

ἀπαντα γάρ σοι τάμα νουθετήματα

κείνης διδακτὰ, κούδεν ἐκ σαυτῆς λέγεις.

ἔπειθ' ἔλοῦ γε Θάτερ', ἢ φρονεῖν κακῶς,

ἢ τῶν φίλων, φρονοῦσσα, μὴ μνήμην ἔχειν.

ἥτις λέγεις μὲν ἀρτίως ὡς, εἰ λάβοις

σθένος, τὸ τούτων μῆσος ἐκδείξειας ἀν.

ἔμοῦ δὲ πατρὶ πάντα τιμωρουμένης,

οὗτε ἔυνέρδεις, τὴν τε δρῶσαν ἐκτρέπεις.

350

οὐ ταῦτα πρὸς κακοῖσι δειλίαν ἔχει;

ἔπει δίδαξον, ἢ μάθ' ἐξ ἔμου, τί μοι

χέρδος γένοιτο; ἀν τῶνδε ληξίσῃ γόνων.

οὐ ζῶ; κακῶς μὲν, οἴδας· ἐπαρκούντως δέ μοι.

λυτός δὲ τούτοις, ὃστε τῷ τεθνηκότι

355

τιμᾶς προσάπτειν, εἰ τις ἔστι ἔκει χάρις.

σὺ δ' ἡμὶν ἡ μισοῦσα μασῖς μὲν λόγῳ,  
ἔργῳ δὲ τοῖς φονεῦσι τοῦ πατρὸς ξύνει. concerning with  
ἔγῳ μὲν οὐκ ἀν ποτ', οὐδὲ εἰ μοί τὰ σὰ  
μέλλοι τις ὅσειν δῶρον, ἐφ' οἷσι νῦν χλιδᾶς,

τούτοις ὑπεικάθωιμι · σοὶ δὲ πλουσία

τραπεζα κείσθω καὶ περιφέετω βίος. καὶ τοῦτον τὸν  
ἔμρι γάρ ἔστω τοῦμε μὴ λυπεῖν μόνον. τραπέζην

Βοσκημα · τῆς σῆς δ' οὐκ ἔρω τιμῆς τυχεῖν.

οὐδὲ ἀν σὺ, σώφρων γ' οὖσα. νῦν δ' ἔξον πατρὸς 365  
πάντων ἄριστου παιδα κεκλησθαι, καλοῦ

τῆς μητρός. οὗτο γάρ φανεῖ πλείστοις κακή,  
θανόντα πατέρα καὶ φίλους προδοῦσα σούς. τετρατάξιον

X O P Q Σ

μηδὲν πρὸς ὁργὴν πρὸς θεῶν · ὡς τοῖς λόγοις

ἔνεστιν ἀμφοῖν κέρδος, εἰ σὺ μὲν μάθοις

τοῖς τῆσδε χρῆσθαι, τοῖς δὲ σοῖς αὐτὴν πάλιν.

X P T S O Θ E M I S

ἔγῳ μὲν, ὡς γυναικεῖς, ἡθας εἶμι πως

τῶν τῆσδε μύθων · οὐδὲ ἀν ἐμνήσθην ποτὲ,

εἰ μὴ κακὸν μεγιστον εἰς αὐτὴν ἴων

ἡκουσ', δ ταύτην τῶν μακρῶν σχήσει γόσων. 375

ΗΛΕΚΤΡΑ.

φέρε' εἰπὲ δὴ τὸ δεινόν. εἰ γάρ τῶνδέ μοι  
μεῖζόν τι λέξεις, οὐκ ἀν ἀντείποιμ' ἔτι.

X P T S O Θ E M I S.

ἀλλ' ἔξερῷ τοι πᾶν δσον κάτοιδ' ἔγῳ.

μέλλουσι γάρ σ', εἰ τῶνδε μὴ ληξεις γόσων,

ἐνταῦθα πέμψειν, ἔνθα μὴ ποθ' ἥλίουν

φέγγος προσσψει, ζῶσα δ' ἐν κατηρεφεῖ

2\*

στέγη, χθονὸς τῆσδ' ἔκτος, ὑμητεῖς κακά.

πρὸς ταῦτα φράζου, καμὲ μή ποθ' ὑστεροῦντες  
παθοῦσα μέμψῃ. νῦν γὰρ ἐν καλῷ φρονεῖν. τοῦτο  
ΙΑΛΕΚΤΡΑ.

ἢ ταῦτα δὴ με καὶ βεβούλευνται ποιεῖν;

385

ΧΡΤΣΟΘΕΜΙΣ.

μάλισθ'. ὅταν περ οἰκαδ' Λίγισθος μόλη.

ΙΑΛΕΚΤΡΑ.

ἀλλ' ἔξικοιτο τοῦδε γ' οὗνεκ' ἐν τάχει.

ΧΡΤΣΟΘΕΜΙΣ.

τίν', ὡς τάλαινα, τόνδ' ἐπηρόσω λόγον;

ΙΑΛΕΚΤΡΑ.

ἔλθεῖν ἐκεῖνον, εἴ τι τῶνδε δρᾶν νοεῖ.

ΧΡΤΣΟΘΕΜΙΣ.

ὅπως πάθης τέ χρῆμα; ποῦ ποτ' εἰ φρενῶν;

ΙΑΛΕΚΤΡΑ.

ὅπως ἀφ' ὑπῶν ὡς προσώτατος ἐκφύγω.

ΧΡΤΣΟΘΕΜΙΣ.

βίου δὲ τοῦ παρόντος οὐ μνείαν ἔχεις;

ΙΑΛΕΚΤΡΑ.

καλὸς γὰρ οὐκὸς βίογος ὥστε θαυμάσαι.

ΧΡΤΣΟΘΕΜΙΣ.

ἀλλ' ἦν ἀν, εἰ σύ γ' εὖ φρονεῖν ἡπίστασο.

ΙΑΛΕΚΤΡΑ.

μή μὲν ἐκδίδασκε τοῖς φίλοις εἶναι κακήν.

395

ΧΡΤΣΟΘΕΜΙΣ.

ἀλλ' οὐ διδάσκω τοῖς κρατοῦσι δ' εἰκαθεῖν.

ΙΑΛΕΚΤΡΑ.

σὺ ταῦτα θώπευ· οὐκ ἐμοὺς τρόπους λέγεις.

ΧΡΤΣΟΘΕΜΙΣ.

καλόν γε μέντοι μὴ τὸ ἄδονλίας πεσεῖν.

*τε νική γαλλ*

ΗΛΕΚΤΡΑ.

πεσούμεθ', εἰ χρὴ, πατρὶ τιμωρουμένοι.

ΧΡΤΣΟΘΕΜΙΣ.

πατὴρ δὲ τούτων, οἶδα, συγγνώμην ἔχει.

ΧΡΤΣΟΘΕΜΙΣ.

ταῦτ' ἐστὶ τάπῃ <sup>τοντόν</sup> πρὸς κακῶν ἐπαινέσαι.

ΧΡΤΣΟΘΕΜΙΣ.

σὺ δ' οὐχὶ πείσει καὶ συγαινέσεις ἐμοί;

ΧΡΤΣΟΘΕΜΙΣ.

οὐ δῆτα. μή πω νοῦ τοσόνδ' εἴην κενή.

ΧΡΤΣΟΘΕΜΙΣ.

χωρήσουμαί τῷ οὐπεῖ ἐστάλην δόδον.

*where οὐ means*

*not*

ΗΛΕΚΤΡΑ.

ποὶ δ' ἐμπορεύει; τῷ φέρεις τάδ' ἔμπυρα;

ΧΡΤΣΟΘΕΜΙΣ.

μήτηρ με πέμπει πατρὶ τυμβεῦσαι γοάς.

ΗΛΕΚΤΡΑ.

πῶς εἶπας; ή τῷ δυσμενεστάτῳ βροτῶν;

ΧΡΤΣΟΘΕΜΙΣ.

δν ἔκταν' αὐτή. τοῦτο γὰρ λέξαι θέλεις.

ΗΛΕΚΤΡΑ.

ἐκ τοῦ φίλων πεισθεῖσα; τῷ τοῦτ' ἥρεσεν;

ΧΡΤΣΟΘΕΜΙΣ.

ἐκ δείματός του νυκτέρον, δοκεῖν ἐμοί.

ΗΛΕΚΤΡΑ.

ὤ θεοὶ πατρῶοι, συγγένεσθέ γ' ἀλλὰ νῦν.

ΧΡΤΣΟΘΕΜΙΣ.

ἔχεις τι θάρσος τοῦδε τοῦ τάφοντος πέρι;

ΗΛΕΚΤΡΑ.

εἴ μοι λέγοις τὴν ὄψιν, εἴποιμ' ἀν τότε.

*τελείη σιντάξην πίστην*

ΧΡΤΣΟΘΕΜΙΣ. *a little*  
 ἀλλ' οὐ κάτοιδα, πλὴν ἐπὶ σμικρὸν φράσαι.

## ΗΛΕΚΤΡΑ.

λέγ' ἀλλὰ τοῦτο. πολλά τοι σμικροὶ λόγοι  
 ἔσφηλαν ἥδη καὶ κατώθισαν βροτούς. *εἰτα*

## ΧΡΤΣΟΘΕΜΙΣ:

λόγος τις αὐτήν ἐστιν εἰσιδεῖν πατρὸς  
 τοῦ σοῦ τε κάμαι δευτέραν ὄμιλίαν.  
 ἐλθόντος ἐς φῶς· εἰτα τόνδ' ἐφέστιον  
 πῆξαι λαβόντα σκῆπτρον οὐφόρει ποτὲ· 420  
 αὐτὸς, *ταγῷ* δ' Αἴγισθος· ἐκ δὲ τοῦδε, ἄνω  
 βλαστεῖν βρύοντα *θαλλὸν*, φυτὸν  
 πᾶσαν γενέσθαι τὴν Μυκηναίων χθόνα.

τοιαῦτά του παρόντος, ἥντιχ' Ἡλίῳ  
 δείκνυσι τούτῳ, ἐκλυνοντεῖγομένου. 425

πλείω δὲ τούτῳ οὐ κάτοιδα, πλὴν δὲ  
 πέμπει μ' ἐκείνῃ τοῦδε τοῦ φόβου γέροιν.

πρός νυν θεῶν σε λίσσομαι τῶν ἐγγεγῶν,  
 ἐμοὶ πιθέσθαι μηδ' *ἀβούλίᾳ* πεσεῖν.  
 εἰ γάρ μ' ἀπώσει, σὺν κακῷ μέτει πάλιν. 430

*ἀλλού εἰπεις τοιούτοις* ΗΛΕΚΤΡΑ.

ἀλλ', φίλη, τούτων μὲν, ὃν ἔχεις *χεροῖν*,

τύμβῳ προσάψῃς μηδέν· οὐ γάρ σοι *θέμις*

οὐδὲ δσιον, ἔχθρας ἀπὸ γυναικὸς ἴσταναι

κτερίσματ' οὐδὲ λοντρὰ προσφέρειν πατρί·

ἀλλ' ἡ πνοαῖσιν ἡ βαθυσκαφεῖς *χόνει* 435

κρύψον νυν, ἐνθα μῆ ποτ' εἰς εὐνὴν πατρὸς

τούτων πρόσσωι μηδέν· ἀλλ', δταν θάνη,

*αἰτητεῖ*

*κειμήλι* αὐτῇ ταῦτα σωζέσθω κάτω.

ἀόχην δ' ἀν, εἰ μὴ τλημονεστάτη γυνὴ *ταῦτα* ποτε  
πασῶν ἔβλαστε, τάσδε δυσμενεῖς χοὰς *ταῦτα* 440

οὐκ ἀν ποθ', ὅν γ' ἔκτεινε, τῷδ' ἐπέστεφε. *ταῦτα* ποτε  
σκέψαι γὰρ, εἴ δοι προσφιλῶς αὐτῇ δοκεῖ *ταῦτα* ποτε  
γέρα τάδ' οὐν τάφοισι δέξασθαι νέκυς,

ὑπ' ἡς θανὼν ἄτιμος, ὥστε δυσμενῆς, *ταῦτα* ποτε  
ἔμασχαλίσθη, καπὶ λουτροῖσιν κάρα  
*ταῦτα* ποτε 445

κηλίδας ἔξεμαξεν. ἄρα μὴ δοκεῖς *ταῦτα* ποτε  
λυτήρι<sup>την</sup> αὐτῇ ταῦτα τοῦ φόνου φέρειν;

οὐκ ἔστιν. ἀλλὰ ταῦτα μὲν μέθες· σὺ δὲ

τεμοῦσα *ταῦτα* ποτε *ταῦτα* ποτε *ταῦτα* ποτε  
κάμοῦ ταλαινῆς, σμικρὰ μὲν τάδ', ἀλλ' ὅμως *ταῦτα* ποτε 450

ἄχω, δὸς αὐτῷ, τήνδ' ἀλικαρῷ τρίχα *ταῦτα* ποτε  
*ταῦτα* ποτε *ταῦτα* ποτε *ταῦτα* ποτε *ταῦτα* ποτε  
καὶ ζῶμα τούμον οὐ χλιδαῖς *ταῦτα* ποτε *ταῦτα* ποτε  
αἴτοι δὲ προσπιτνοῦσα γῆθεν εὑμενῆ *ταῦτα* ποτε *ταῦτα* ποτε  
ἡμῖν ἀδιάγον αὐτὸν εἰς ἔχθρους μολεῖν, *ταῦτα* ποτε *ταῦτα* ποτε 455

καὶ παῖδ' Ορέστην ἐξ ὑπερτέρας χερὸς *ταῦτα* ποτε  
ἔχθροῖσιν αὐτοῦ ζῶντ' ἐπεμβῆναι ποδὲ, *ταῦτα* ποτε *ταῦτα* ποτε  
ὅπως τὸ λοιπὸν αὐτὸν ἀφνεωτέραις *ταῦτα* ποτε *ταῦτα* ποτε

χερσὶ στέψωμεν, ἢ τανῦν δωρούμεθα.

οἶμαι μὲν οὖν, οἶμαί τι πάκείνω μέλον *ταῦτα* ποτε *ταῦτα* ποτε  
πέμψαι τάδ' αὐτῇ δυσπρόσοπτῇ σκεφτατα· *ταῦτα* ποτε *ταῦτα* ποτε 460

ὅμως δ', ἀδελφή, σοὶ θ' ὑπομηγησον τέδε  
ἔμοι τ' ἀφωγα, τῷ τε φιλτάτῳ βροτῶν  
πάντων, ἐν "Ἄιδου κειμένῳ χοινῷ πατρί.

### ΧΟΡΟΣ

πρὸς, εὐσέβειαν ἡ κόρη λέγει· σὺ δὲ,

*τις ηδε είν σωφρονήσεις, ω φίλη, δράσεις ταῦθε.*

465

*ΧΡΥΣΟΘΕΜΙΣ.*

δράσω. *τὸ γὰρ δίκαιον οὐκ ἔχει λόγον γελεῖν*  
*δυοῖν ἐρίζειν, ἀλλ' ἐπισπεύδειν τὸ δρᾶν.* *ταῦτα*  
*πειρωμένη δὲ τῶν δργῶν ἐμοὶ*  
*σιγὴ παρ' ὑμῶν, πρὸς θεῶν, ἔστω, φίλαι:*  
*ώς, εἰ τάδ' ή τεκοῦσα πεύσεται, πικρὰν* *δοκῶ με πεῖραν τήνδε τολμήσειν ἔτι.* *ταῦτα*

*ΧΟΡΟΣ.*~~XX~~

εὶ μὴ γὰρ παράφρων μάντις ἔψυν,  
 καὶ γνώμας λειπομένα σοφᾶς,  
 εῖσιν ἀ πρόμαντις

475

Δίκαια, δίκαια φερομένα χεροῖν κράτη·  
 μέτεισιν, ω τέκνον, οὐ μαχροῦ χρόνου.  
 ὑπεστί μοι θράσος,  
 ἀδυπνόων κλύνουσαν

480

ἀρτίως ὄνειράτων.  
 οὐ γάρ ποτ' ἀμναστεῖ γ' ὁ φύσας

'Ελλάνων ἄναξ,

οὐδ' ἀ παλαιὰ χαλκόπλακτος  
 ἀμφήκης γένυς,

485

δὲ νιν κατέπεφνεν αἰσχίσταις ἐν αἰκίαις.

ῆξει καὶ πολύπους καὶ πολύχειρ

488

ἀ δεινοῖς κρυπτομένα λόχοις

490

χαλκόπους Ἐρινύς.

ἄλεκτρ' ἄνυμφα γὰρ ἐπέβα μαιφόνων  
 γάμων ἀμιλλήμαθ' οἶσιν οὐ θέμις.

472 — 487. = 488 — 503.

πρὸ τῶνδέ τοί μ' ἔχει,	495
μὴποτε μήποθ' ἡμῖν ἀγρεγές πελᾶν τέρας	
τοῖς δρῶσι καὶ συνδρῶσιν. ή τοι μαντεῖαι βροτῶν	
οὐκ εἰσὶν ἐν δεινοῖς ὄνείροις,	500
οὐδὲν ἐν θεσφάτοις,	
εἰ μὴ τόδε φάσμα νυκτὸς εὖ κατασχήσει.	
ὦ Πέλοπος ἀ πρόσθεν	504
πολύπονος ἵππεία,	505
ώς ἔμολες αἰανὴ	
τὰδε γὰ.	
εὗτε γὰρ ὁ ποντισθεὶς	
Μυρτίλος ἔκοιμάθη,	
παγχρύσων ἐκ δίφρων	510
δυστάνοις αἰκίαις	
πρόδρῃζος ἐκριφθεὶς,	
οὐ τί πω	
ἔλιπεν ἐκ τοῦδ' οἴκου	
πολύπονος αἰκία.	515

## ΚΛΑΤΤΑΙΜΝΗΣΤΡΑ.

ἀνειμένη μὲν, ὡς ἔοικας, αὖ στρέφει.  
 οὐ γὰρ πάρεστ' Αἴγισθος, ὃς σ' ἐπεῖχ' ἀεὶ<sup>520</sup>  
 μὴ τοι θυραίαν γ' οὔσαν αἰσχύνειν φίλους.  
 νῦν δ', ὡς ἀπεστ' ἐκεῖνος, οὐδὲν ἐντρέπει  
 ἔμοῦ γε καίτοι πολλὰ πρὸς πολλούς με δὴ  
 ἔξεπιας, ὡς θρασεῖα καὶ πέρα δίκης  
 ἀρχω, καθυβρίζουσα καὶ σὲ καὶ τὰ σά.

ἔγω δ' ὅμοιν μὲν οὐκ ἔχω· κακῶς δέ σε  
λέγω, κακῶς κλύουσα πρὸς σέθεν θαμά.  
πατὴρ γάρ, οὐδὲν ἄλλο, σοὶ πρόσχημ' ἀεί,  
ώς ἐξ ἐμοῦ τέθνηκεν. ἐξ ἐμοῦ· καλῶς .

525

ἔξοιδα· τῶνδ' ἀρνησις οὐκ ἔνεστί μοι.  
ἡ γάρ Δίκη νιν εἶλεν, καὶ οὐκ ἔγω μόνη,  
ἡ χρῆν σ' ἀρήγειν, εἰ φρονοῦσ' ἐτύγχανες.  
ἐπεὶ πατὴρ οὐτος σὸς, δὸν θρηνεῖς ἀεί,  
τὴν σὴν δμαὶμον μοῦνος Ἐλλήνων ἔτλη  
θῦσαι θεοῖσιν, οὐκ ἵσον καμὼν ἐμοὶ<sup>530</sup>  
λύπης, ὅτ' ἔσπειρ', ὥσπερ ἡ τίκτουσ' ἔγω.  
εἶεν· δίδαξον δὴ με τοῦ, χάριν τίνος

ἔθυσεν αὐτήν. πότερον Ἀργείων ἐρεῖς;  
ἄλλ' οὐ μετῆν αὐτοῖσι τὴν γ' ἐμὴν κτανεῖν.

535

ἄλλ' ἀντ' ἀδελφοῦ δῆτα Μενέλεω κτανῶν  
τᾶμ', οὐκ ἔμελλε τῶνδέ μοι δώσειν δίκην;

πότερον ἔκείνῳ παῖδες οὐκ ἡσαν διπλοῖ,  
οὓς τῆσδε μᾶλλον εἰκὸς ἦν θνήσκειν, πατρὸς

540

καὶ μητρὸς ὄντας, ἃς ὁ πλοῦς ἄδ'. ἦν χάριν,  
ἡ τῶν ἐμῶν "Αἰδης τιν' ἔμερον τέκνων

ἡ τῶν ἔκείνης ἔσχε δαίσασθαι πλέον;  
ἡ τῷ πανώλει πατρὶ τῶν μὲν ἐξ ἐμοῦ

545

παίδων πόθος παρεῖτο, Μενέλεω δ' ἐνῆν;  
οὐ ταῦτ' ἀδούλους καὶ κακοῦ γνώμην πατρός;

δοκῶ μὲν, εἰ καὶ σῆς δίκα γνώμης λέγω.  
φαίη δ' ἀν ἡ θανοῦσά γ', εἰ φωνὴν λάβοι.

ἔγω μὲν οὖν οὐκ εἰμὶ τοῖς πεπραγμένοις  
δύσθυμος· εἰ δέ σοι δοκῶ φρενεῖν κακῶς,

550

γνώμην δικαίαν σχοῦσα τοὺς πέλας ψέγε.

## ΗΛΕΚΤΡΑ.

ἔρεῖς μὲν οὐχὶ νῦν γέ μ', ὡς ἀρξασά τι  
λυπηρὸν εἶτα σοῦ τάδ' ἔξηκουσ' ὅπο·  
ἄλλ' ἦν ἐφῆς μοι, τοῦ τεθνηκότος θ' ὥπερ  
λέξαιμ' ἀν ὁρθῶς τῆς κασιγνήτης θ' ὅμοι·

555

## ΚΛΑΤΤΑΙΜΝΗΣΤΡΑ.

καὶ μὴν ἐφίημ'· εἰ δέ μ' ἄδ' ἀεὶ λόγοις  
ἔξηρχες, οὐκ ἀν ἥσθα λυπηρὰ κλύειν.

## ΗΛΕΚΤΡΑ.

καὶ δὴ λέγω σοι. πατέρα φῆς κτεῖναι. τίς ἀν  
τούτου λόγος γένοιτ' ἀν αἰσχίων ἔτι,  
εἴτ' οὖν δικαίως, εἴτε μή; λέξω δέ σοι,  
ὡς οὐ δίκῃ γ' ἔκτεινας, ἀλλά σ' ἔσπασε  
πειθὼ κακοῦ πρὸς ἀνδρὸς, φέτανῦν ἔννει.  
ἔροῦ δὲ τὴν κυναγὸν "Ἄρτεμιν, τίνος  
ποιητῆς τὰ πολλὰ πνεύματ' ἔσχ' ἐν Αὐλίδι·  
ἢ γὰρ φράσω· κείνης γὰρ οὐ θέμις μαθεῖν.

565

πατήρ ποθ' οὐμὸς, ὡς ἐγὼ κλύω, θεᾶς  
παίζων κατ' ἄλσος ἔξεκίνησεν ποδοῖν  
στεκτὸν κεράστην ἔλαφον, οὗ κατὰ σφαγὰς  
ἐκκομπάσας, ἐπος τι τυγχάνει βαλάν.

κάκ τοῦδε μηνίσασα Λητώα κόρη  
κατεῖχ' Ἀχαιοὺς, ὡς πατήρ ἀντίσταθμον  
τοῦ θηρὸς ἐκθύσειε τὴν αὐτοῦ κόρην.

570

ἄδ' ἦν τὰ κείνης θύματ'· οὐ γὰρ ἦν λύσις  
ἄλλη στρατῷ πρὸς οἰκον, οὐδ' εἰς "Πλιον.  
ἀνθ' ἀν βιασθεὶς πολλὰ κάντιβας, μόλις

575

ἔθυσεν αὐτὴν, οὐχὶ Μενέλεω χάριν.  
εἰ δ' οὖν, ἐφῶ γὰρ καὶ τὸ σὸν, κεῖνον θέλων  
ἐπωφελῆσαι ταῦτ' ἔδρα, τούτου θανεῖν  
χρῆν αὐτὸν οὖνεκ' ἐκ σέθεν; ποίῳ νόμῳ;

ὅρα, τιθεῖσα τόνδε τὸν νόμον βροτοῖς,  
αη̄ πῆμα σαυτῇ καὶ μετάγγοιαν τιθῆς.

εὶ γὰρ κτενοῦμεν ἄλλον ἀντ' ἄλλου, σύ τοι  
πρώτη θάνοις ἀν, εὶ δίκης γε τυγχάνοις.  
ἄλλ' εἰσόρα μὴ σκῆψιν οὐκ οὖσαν τιθῆς.

εὶ γὰρ θέλεις, δίδαξον ἀνθ' ὅτου τανῦν  
αἰσχιστα πάντων ἔργα δρῶσα τυγχάνεις,  
ἥτις ξυνεύδεις τῷ παλαμυναίῳ, μεθ' οὐ  
πατέρα τὸν ἀμὸν πρόσθεν ἔξαπώλεσας,  
καὶ παιδοποιεῖς· τοὺς δὲ πρόσθεν, εὐσεβεῖς  
καὶ εὐσεβῶν βλαστόντας, ἐκβαλοῦσ' ἔχεις.

πῶς ταῦτ' ἐπαινέσαιμ' ἄν; ή καὶ τοῦτ' ἔρεις,  
ώς τῆς θυγατρὸς ἀντίκοινα λαμβάνεις;  
αἰσχρῶς δ', ἐάν περ καὶ λέγῃς. οὐ γὰρ καλὸν  
ἔχθροῖς γαμεῖσθαι τῆς θυγατρὸς οὖνεκα.

ἄλλ' οὐ γὰρ οὐδὲ νουθετεῖν ἔξεστί σε,  
ή πᾶσαν ἵης γλῶσσαν, ώς τὴν μητέρα  
κακοστομοῦμεν. καί σ' ἔγωγε δεσπότιν  
ή μητέρ' οὐκ ἔλασσον εἰς ἡμᾶς νέμω,  
ή ζῶ βίον μοχθηρὸν, ἐκ τε σοῦ κακοῖς  
πολλοῖς ἀεὶ ξυνοῦσα τοῦ τε συννόμου.

ό δ'. ἄλλος ἔξω, χεῖρα σὴν μόλις φυγὼν,  
τλήμων Ὁρέστης δυστυχῆ τρίβει βίον·  
οὐ πολλὰ δὴ μέ σοι τρέφειν μιάστορα

580

585

590

595

600

ἐπητιάσω· καὶ τόδ', εἴπερ ἔσθενον,  
ἔδρων ἀν, εὖ τοῦτ' ἴσθι. τοῦδέ γ' οὐνεκα  
κήρυσσέ μ' εἰς ἀπαντας, εἴτε χρὴ κακὴν  
εἴτε στόμαργον εἴτ' ἀναιδείας πλέαν.  
εἰ γὰρ πέφυκα τῶνδε τῶν ἔργων ἴδρις,  
σχεδόν τι τὴν σὴν οὐ καταισχύνω φύσιν.

## ΧΟΡΟΣ.

δρῶ μένος πνέουσαν· εἰ δὲ σὺν δίκῃ  
ξύνεστι, τοῦδε φροντίδ' οὐκ ἔτ' εἰσορῶ.

610

## ΚΛΑΤΤΑΙΜΝΗΣΤΡΑ.

ποίας δέ μοι δεῖ πρός γε τήνδε φροντίδος,  
ἥτις τοιαῦτα τὴν τεκοῦσαν ὑβρισεν,  
καὶ ταῦτα τηλικοῦτος; ἀρ' οὐ σοι δοκεῖ  
χωρεῖν ἀν εἰς πᾶν ἔργον αἰσχύνης ἄτερ;

615

## ΗΛΕΚΤΡΑ.

εὖ νυν ἐπίστω τῶνδέ μ' αἰσχύνην ἔχειν,  
κεὶ μὴ δοκῶ σοι· μανθάνω δ' ὁθούνεκα  
ἔξωρα πράσσω κούκη μοὶ προσεικότα.  
ἀλλ' ἡ γὰρ ἐκ σοῦ δυσμένεια καὶ τὰ σὰ  
ἔργ' ἐξαναγκάζει με ταῦτα δρᾶν βίᾳ.  
αἰσχροῖς γὰρ αἰσχρὰ πράγματ' ἐκδιδάσκεται.

620

## ΚΛΑΤΤΑΙΜΝΗΣΤΡΑ.

ὦ θρέμμ' ἀναιδὲς, ἦ σ' ἐγὼ καὶ τάμ' ἐπη  
καὶ τάργα τάμα πόλλ' ἄγαν λέγειν ποιεῖ.

## ΗΛΕΚΤΡΑ.

σύ τοι λέγεις νιν, οὐκ ἐγώ. σὺ γὰρ ποιεῖς  
τοῦργον· τὰ δ' ἔργα τοὺς λόγους εὑρίσκεται.

625

## ΚΛΤΤΑΙΜΝΗΣΤΡΑ.

ἀλλ', οὐ μὰ τὴν δέσποιναν "Ἄρτεμιν, θράσους  
τοῦδ' οὐκ ἀλύξεις, εὗτ' ἀν Αἴγισθος μόλῃ.

## ΗΛΕΚΤΡΑ.

ὅρᾶς; πρὸς ὁργὴν ἐκφέρει, μεθεῖσά μοι  
λέγειν ἀ χρήζοιμ· οὐδ' ἐπίστασαι κλύειν.

## ΚΛΓΤΑΙΜΝΗΣΤΡΑ.

οῦκονν ἔάσεις οὐδ' ὑπ' εὐφήμου βοῆς                    630  
θῦσαί μ', ἐπειδὴ σοί γ' ἐφῆκα πᾶν λέγειν;

## ΗΛΕΚΤΡΑ.

ἐῶ, κελεύω, θῦε· μηδ' ἐπαιτιῶ  
τοῦμὸν στόμ', ὡς οὐκ ἀν πέρα λέξαιμ' ἔτι.

## ΚΛΤΤΑΙΜΝΗΣΤΡΑ.

ἐπαιρε δὴ σὺ θύμαθ', ἥ παροῦσά μοι,  
πάγκαρπ', ἄνακτι τῷδ' ὅπως λυτηρίους                    635  
εὐχὰς ἀνάσχω δειμάτων ἢν νῦν ἔχω.  
κλύοις ἀν ἥδη, Φοῖβε προστατήριε,  
κεκρυμμένην μου βάξιν. οὐ γὰρ ἐν φίλοις  
δο μῆθος, οὐδὲ πᾶν ἀναπτύξαι πρέπει  
πρὸς φῶς, παρούσης τῇσδε πλησίας ἐμοὶ,                    640  
μὴ σὺν φθόνῳ τε καὶ πολυγλώσσῳ βοῆ  
σπείρῃ ματαίαν βάξιν ἐσ πᾶσαν πόλιν.  
ἀλλ' ὃδ' ἄκουε· τῇδε γὰρ κάγὼ φράσω.  
ἄ γὰρ προσεῖδον νυκτὶ τῇδε φάσματα  
δισσῶν ὄνείφων, ταῦτά μοι, Λύκει' ἄναξ,                    645  
εἰ μὲν πέφηνεν ἐσθλὰ, δὸς τελεσφόρα·  
εἰ δ' ἐχθρὰ, τοῖς ἐχθροῖσιν ἐμπαλιν μέθες·  
καὶ μή, με πλούτου τοῦ παρόντας εἰ τινες

δόλοισι βουλεύουσιν ἐκβαλεῖν, ἐφῆς,  
ἀλλ' ὅδέ μ' αὐτὸν ἀβλαβεῖ βίᾳ  
δόμους Ἀτρειδῶν σκῆπτροά τ' ἀμφέπειν τάδε,  
φίλοισι τε ξυνοῦσαν οἰς ξύνειμι νῦν  
εὐημεροῦσαν καὶ τέκνων, ὃσαν ἐμοὶ  
δύσνοια μὴ πρόσεστιν η̄ λύπη πικρά.  
ταῦτ', ὁ Λύκει' Ἀπολλον, Μλεως κλύων,  
δὸς πᾶσιν ἡμῖν ὕσπερ ἔξαιτούμεθα.  
τὰ δ' ἀλλα πάντα, καὶ σιωπώσης ἐμοῦ,  
ἐπαξιῶ σε δαίμον' ὅντ' ἔξειδέναι.  
τοὺς ἐκ Διὸς γὰρ εἰκός ἐστι πάνθ' ὁρᾶν.

## ΠΑΙΔΑΓΩΓΟΣ.

ξέναι γυναικεῖς, πῶς ἀν εἰδείην σαφῶς  
εἰ τοῦ τυράννου δώματα' Αἰγίσθου τάδε;

## ΧΟΡΟΣ.

τάδ' ἐστὶν, ὁ ξέν'. αὐτὸς η̄καστας καλῶς.

## ΠΑΙΔΑΓΩΓΟΣ.

η̄ καὶ δάμαρτα τήνδ' ἐπεικάζων κυρῶ  
κείνου; πρέπει γὰρ ὡς τύραννος εἰσορᾶν.

## ΧΟΡΟΣ.

μάλιστα πάντων. η̄δε σοι κείνη πάρα.

## ΠΑΙΔΑΓΩΓΟΣ.

ὁ χαῖρ', ἄνασσα. σοὶ φέρων η̄κω λόγους  
η̄δεις φίλου παρ' ἀνδρὸς Αἰγίσθῳ θ' ὁμοῦ.

## ΚΛΥΤΑΙΜΝΗΣΤΡΑ.

ἐδεξάμην τὸ δηθέν· εἰδέναι δέ σου  
πρώτιστα χρηζῶ, τίς σ' ἀπέστειλεν βροτῶν.

## ΠΑΙΔΑΓΩΓΟΣ.

Φανοτεὺς δὲ Φωκεὺς, πρᾶγμα πορσύνων μέγα.

3\*

670

## ΚΛΤΤΑΙΜΝΗΣΤΡΑ.

τὸ ποῖον, ὃ ἔνεν'; εἰπέ. παρὰ φίλου γὰρ ὅν  
ἀνδρὸς, σάφ' οἶδα, προσφιλεῖς λέξεις λόγους.

## ΠΑΙΔΑΓΩΓΟΣ.

τέθνηκ', Ὁρέστης. ἐν βραχεῖ ἔυνθεὶς λέγω.

## ΗΛΕΚΤΡΑ.

οἱ 'γὰ τάλαιν', ὅλωλα τῷδ; ἐν ἡμέρᾳ.

## ΚΛΤΤΑΙΜΝΗΣΤΡΑ.

τί φῆς, τί φῆς, ὃ ἔεινε; μὴ ταύτης κλύε. 675

## ΠΑΙΔΑΓΩΓΟΣ.

θανόντ' Ὁρέστην νῦν τε καὶ πάλαι λέγω.

## ΗΛΕΚΤΡΑ.

ἀπωλόμην δύστηνος, οὐδέν εἰμ' ἔτι.

## ΚΛΤΤΑΙΜΝΗΣΤΡΑ.

σὺ μὲν τὰ σαύτης πρᾶσσ', ἐμοὶ δὲ σὺ, ἔνε,  
τάληθες εἰπὲ, τῷ τρόπῳ διόλλυται;

## ΠΑΙΔΑΓΩΓΟΣ.

χάπευπόμην πρὸς ταῦτα, καὶ τὸ πᾶν φράσω.

680

κεῖνος γὰρ, ἐλθὼν εἰς τὸ κλεινὸν Ἑλλάδος

πρόσσχημ' ἀγῶνος, Δελφικῶν ἄθλων χάριν,

ὅτ' ἥσθετ' ἀνδρὸς ὁρμίων κηρυγμάτων

δρόμον προκηρυξαντος, οὗ πρώτη κρίσις,

εἰσῆλθε λαμπρὸς, πᾶσι τοῖς ἐκεῖ σέβας.

685

δρόμου δ' ἵσσας τῇ φύσει τὰ τέρματα,

νίκης ἔχων ἐξῆλθε πάντιμον γέρας.

χῶπως μὲν ἐν πολλοῖσι παῦρά σοι λέγω,

οὐκ οἶδα τοιοῦδ' ἀνδρὸς ἔργα καὶ κράτη.

Ἐν δ' ἵσθ'. ὅσων γὰρ εἰσεκήρυξαν βραβῆς

690

δρόμων διαύλων ἄθλ', ἀπερ νομίζεται,

τούτων ἐνεγκὼν πάντα τὰ πινίκια  
ἀλβίζετ', Ἀργεῖος μὲν ἀνακαλούμενος,  
δνομα δ' Ὁρέστης, τοῦ τὸ κλεινὸν Ἐλλάδος  
Ἀγαμέμνονος στράτευμ' ἀγείραντός ποτε. 695  
καὶ ταῦτα μὲν τοιαῦθ' · ὅταν δέ τις θεῶν  
βλάπτῃ, δύναιτ' ἀν οὐδ' ἀν ἰσχύων φυγεῖν.  
κεῖνος γὰρ, ἄλλης ἡμέρας, δῆθ' ἐππικῶν  
ἡν, ἥλιου τέλλοντος, ὥκύπους ἄγων,  
εἰσῆλθε πολλῶν ἀρματηλατῶν μέτα. 700  
εἰς ἡν Ἀχαιὸς, εἰς ἀπὸ Σπάρτης, δύο  
Λίβυες, ζυγωτῶν ἀρμάτων ἐπιστάται ·  
κάκεῖνος ἐν τούτοισι Θεσσαλὰς ἔχων  
ἵππους ὁ πέμπτος · ἕκτος ἐξ Αἰτωλίας,  
ξανθαῖσι πώλοις · ἔβδομος Μάγνης ἀνήρ · 705  
ὁ δ' ὄγδοος λεύκιππος, Αἰνιὰν γένος ·  
ἕνατος Ἀθηνῶν τῶν θεοδμήτων ἀπο ·  
Βοιωτὸς ἄλλος, δέκατον ἐκπληρῶν ὅχον.  
στάντες δ' ὅθ' αὐτοὺς οἱ τεταγμένοι βραβῆς  
κλήροις ἐπηλαν καὶ κατέστησαν δίφρους,  
χαλκῆς ὑπαὶ σάλπιγγος ἦξαν · οἱ δ' ἄμα 710  
ἵπποις ὁμοκλήσαντες ἥνιας χεροῖν  
ἔσεισαν · ἐν δὲ πᾶς ἐμεστώθη δρόμος  
κτύπου χροτητῶν ἀρμάτων · κόνις δ' ἄνω  
φορεῖθ' · ὁμοῦ δὲ πάντες ἀναμεμιγμένοι  
φείδοντο κέντρων οὐδὲν, ὡς ὑπερβάλοι  
χνόας τις αὐτῶν καὶ φρυάγμαθ' ἐππικά.  
ὅμοῦ γὰρ ἀμφὶ νῶτα καὶ τροχῶν βάσεις.  
ηφριζον, εἰσέβαλλον ἐππικαὶ πνοαί.

κεῖνος δ', ὑπ' αὐτὴν ἐσχάτην στήλην ἔχων, 720  
 ἔχριμπτ' ἀεὶ σύριγγα, δεξιὸν δ' ἀνεὶς  
 σειραιὸν ἵππον, εἶργε τὸν προσκείμενον.  
 καὶ πρὶν μὲν ὄρθοὶ πάντες ἐστασαν δίφροι·  
 ἔπειτα δ' Λινιᾶνος ἀνδρὸς ἀστομοι 725  
 πῶλοι βίᾳ φέρουσιν, ἐκ δ' ὑποστροφῆς,  
 τελοῦντες ἔκτον ἔβδομόν τ' ἥδη δρόμον,  
 μέτωπα συμπαίουσι Βαρκαίοις ὅχοις·  
 κἀντεῦθεν ἄλλος ἄλλον ἐξ ἐνὸς κακοῦ  
 ἔθραυνε κἀνέπιπτε, πᾶν δ' ἐπίμπλατο  
 ναυαγίων Κρισαῖον ἵππικῶν πέδον. 730  
 γνοὺς δ' οὐξ Ἀθηνῶν δεινὸς ἡνιοστρόφος  
 ἔξω παρασπᾶ κἀνακωχεύει, παρεὶς  
 κλύδων' ἔφιππον ἐν μέσῳ κυκώμενον.  
 ηλαυνε δ' ἐσχατὸς μὲν, ύστέρας δ' ἔχων  
 πώλους Ὁφέστης τῷ τέλει πίστιν φέρων. 735  
 ὁ δ', ὡς ὄρφῳ μόνον νιν ἐλλελειμμένον,  
 ὀξὺν δι' ὕτων κέλαδον ἐνσείσας θοαῖς  
 πώλοις, διώκει, κἀξισώσαντε ζυγὰ  
 ηλαυνέτην, τότ' ἄλλος ἄλλοθ' ἄτερος  
 κάρα προβάλλων ἵππικῶν ὅχημάτων. 740  
 καὶ τοὺς μὲν ἄλλους πάντας φύσαλεῖς δρόμους  
 ὠρθοῦθ' ὁ τλήμων ὄρθος ἐξ ὄρθῶν δίφρων·  
 ἔπειτα λύων ἡνίαν ἀφιστερὰν  
 κάμπτοντος ἵππον, λαυθάνει στήλην ἄκραν 745  
 παίσας· ἔθραυσε δ' ἄξονος μέσας χνόας,  
 καὶ ἀντύγων ὕλισθε· σὺν δ' ἐλίσσεται  
 τμητοῖς ἴμᾶσι· τοῦ δὲ πίπτοντος πέδῳ,

πῶλοι διεσπάρησαν ἐς μέσον δρόμου.  
 στρατὸς δ', ὅπως ὁρᾷ νιν ἐκπεπτωκότα  
 δίφρων, ἀνωλόλυξε τὸν νεανίαν,  
 οἵ' ἔργα δράσας οἷα λαγχάνει κακὰ,  
 φορούμενος πρὸς οὖδας, ἄλλοτ' οὐρανῷ  
 σκέλη προφαίνων, ἐς τέ νιν διφῆλάται,  
 μόλις κατασχεθόντες ἵππικὸν δρόμον,  
 ἔλυσαν αἴματηρὸν, ὥστε μηδένα  
 γνῶναι φίλων ἰδόντ' ἀν ἄθλιον δέμας.  
 καί νιν πυρᾶ κέαντες εὔθὺς, ἐν βραχεῖ  
 χαλκῷ μέγιστον σῶμα δειλαίας σποδοῦ  
 φέρουσιν ἄνδρες Φωκέων τεταγμένοι,  
 ὅπως πατρόφας τύμβον ἐκλάχοι χθονός.  
 τοιαῦτά σοι ταῦτ' ἐστὶν, ὡς μὲν ἐν λόγοις,  
 ἀλλγεινὰ, τοῖς δ' ἰδοῦσιν, οἶπερ εἴδομεν,  
 μέγιστα πάντων ὃν ὅπωπ' ἐγὼ κακῶν.

## ΧΟΡΟΣ.

φεῦ φεῦ· τὸ πᾶν δὴ δεσπόταισι τοῖς πάλαι  
 πρόφρεζον, ὡς ἔοικεν, ἔφθαρται γένος.

## ΚΛΑΤΤΑΙΜΝΗΣΤΡΑ.

ὦ Ζεῦ, τί ταῦτα, πότερον εὐτυχῆ λέγω,  
 ἢ δεινὰ μὲν, κέρδη δέ; λυπηρῶς δ' ἔχει,  
 εἰ τοῖς ἐμαυτῆς τὸν βίον σώζω κακοῖς.

## ΠΑΙΔΑΓΩΓΟΣ.

τί δ' ὁδὸς ἀθυμεῖς, ὡς γύναι, τῷ νῦν λόγῳ;

## ΚΛΑΤΤΑΙΜΝΗΣΤΡΑ.

δεινὸν τὸ τίκτειν ἐστίν· οὐδὲ γὰρ κακῶς  
 πάσχοντι μῆσος ὃν τέκῃ προσγίγνεται.

## ΠΑΙΔΑΓΩΓΟΣ.

μάτην ἄρ, ἡμεῖς, ὡς ἔοικεν, ἥκομεν.

## ΚΛΤΤΑΙΜΝΗΣΤΡΑ

οὐτοι μάτην γε. πῶς γὰρ ἀν μάτην λέγοις;  
εἴ μοι θανόντος πίστ' ἔχων τεκμήρια  
προσῆλθες, ὅστις τῆς ἐμῆς ψυχῆς γεγὼς,  
μαστῶν ἀποστὰς καὶ τροφῆς ἐμῆς, φυγὰς  
ἀπεξενοῦτο· καί μ', ἐπεὶ τῆσδε χθονὸς  
ἔξηλθεν, οὐκ ἔτ' εἶδεν· ἐγκαλῶν δέ μοι  
φόνους πατρῷους, δείν' ἐπηπείλει τελεῖν.  
ῶστ' οὔτε νυκτὸς ὑπνον οὔτ' ἐξ ἡμέρας  
ἐμὲ στεγάζειν ἡδύν· ἀλλ' ὁ προστατῶν  
χρόνος διηγέ μ' αἰὲν ὡς θανουμένην.

νῦν δ' — ἡμέρᾳ γὰρ τῇδ' ἀπηλλάγην φόβου  
πρὸς τῆσδ' ἔκείνου θ'. ἥδε γὰρ μείζων βλάβη  
ξύνοικος ἦν μοι, τούμὸν ἐκπίνουσ' ἀεὶ<sup>785</sup>  
ψυχῆς ἄκρατον αἷμα — νῦν δ' ἐκηλά που  
τῶν τῆσδ' ἀπειλῶν οὖνεχ' ἡμερεύσομεν.

## ΗΛΕΚΤΡΑ.

οἴμοι τάλαινα· νῦν γὰρ οἴμῳξαι πάρα,  
Ὀρέστα, τὴν σὴν ξυμφορὰν, ὅθ' ὃδ' ἔχων  
πρὸς τῆσδ' ὑβρίζει μητρός. ἀρ' ἔχει καλῶς;<sup>790</sup>

## ΚΛΤΤΑΙΜΝΗΣΤΡΑ.

οὐτοι σύ· κεῖνος δ' ὡς ἔχει καλῶς ἔχει.

## ΗΛΕΚΤΡΑ.

ἄκουε, Νέμεσι τοῦ θανόντος ἀρτίως.

## ΚΛΤΤΑΙΜΝΗΣΤΡΑ.

ἥκουσεν ὅν δεῖ, κἀπεκύρωσεν καλῶς.

## ΗΛΕΚΤΡΑ.

ὕβριζε. νῦν γὰρ εὐτυχοῦσα τυγχάνεις.

## ΚΛΤΤΑΙΜΝΗΣΤΡΑ.

οὐκονν Ὁρέστης καὶ σὺ παύσετον τάδε.

795

## ΗΛΕΚΤΡΑ.

πεπαύμεθ' ἡμεῖς, οὐχ ὅπως σε παύσομεν.

## ΚΛΤΤΑΙΜΝΗΣΤΡΑ.

πολλῶν ἀν ἥκοις, ὃ ἔν', ἄξιος τυχεῖν,  
εἰ τήνδ' ἐπαυσας τῆς πολυγλώσσου βοῆς.

## ΠΑΙΔΑΓΩΓΟΣ.

οὐκοῦν ἀποστείχοιμ' ἀν, εἰ τάδ' εὖ κυρεῖ.

## ΚΛΤΤΑΙΜΝΗΣΤΡΑ.

ἥκιστ'· ἐπείπερ οὗτ' ἔμοῦ καταξίως  
πράξειας, οὗτε τοῦ πορεύσαντος ἔνου.  
ἄλλ' εἴσιθ' εἴσω· τήνδε δ' ἐκτοθεν βοῶν  
ἔα τά θ' αὐτῆς καὶ τὰ τῶν φίλων κακά.

800.

## ΗΛΕΚΤΡΑ.

ἄρ' ὑμὶν ὡς ἀλγοῦσα κῶδυνωμένη  
δεινῶς δακρῦσαι κάπικωκῦσαι δοκεῖ  
τὸν υἱὸν ἡ δύστηνος ὁδ' ὀλωλότα;  
ἄλλ' ἐγγελῶσα φροῦδος. ὃ τάλαιν' ἐγώ·  
Ὕρέστα φίλταθ', ὡς μ' ἀπώλεσας θανάν.  
ἀποσπάσας γὰρ τῆς ἐμῆς οἰχεὶ φρενὸς  
αἵ μοι μόναι παρῆσαν ἐλπίδων ἔτι,  
σὲ πατρὸς ἥξειν ζῶντα τιμωρόν ποτε  
κάμου ταλαίνης. νῦν δὲ ποῖ με χρὴ μολεῖν;  
μόνη γάρ εἰμι, σοῦ τ' ἀπεστερημένη  
καὶ πατρός. ἥδη δεῖ με δουλεύειν πάλιν  
ἐν τοῖσιν ἔχθιστοισιν ἀνθρώπων ἐμοὶ,

805

810

815

φονεῦσι πατρός. ἀρά μοι καλῶς ἔχει;  
ἀλλ' οὐ τι μὴν ἔγωγε τοῦ λοιποῦ χρόνου  
ξύνοικος ἐσσομ', ἀλλὰ τῆδε πρὸς πύλῃ  
παρεῖσ' ἐμαυτὴν ἄφιλος αὐτανῷ βίον.

πρὸς ταῦτα καινέτω τις, εἰ βαρύνεται,  
τῶν ἔνδον ὄντων· ὡς χάρις μὲν, ἣν κτάνῃ,  
λύπη δ', ἐὰν ζῶ· τοῦ βίου δ' οὐδεὶς πόθος.

820

## ΧΟΡΟΣ.

ποῦ ποτε κεραυνοὶ Λιὸς, ἢ ποῦ φαέθων  
“Ἄλιος, εἰ ταῦτ' ἐφορῶντες  
χρύπτουσιν ἔκηλοι;

825

## ΗΛΕΚΤΡΑ.

Ἐ Ἐ, αἰαῖ.

## ΧΟΡΟΣ.

ὦ παῖ, τί δακρυεις;

## ΗΛΕΚΤΡΑ.

φεῦ.

## ΧΟΡΟΣ.

μηδὲν μέγ' ἀνσῆς.

830

## ΗΛΕΚΤΡΑ.

ἀπολεῖς.

## ΧΟΡΟΣ.

πᾶς; .

## ΗΛΕΚΤΡΑ.

εἰ τῶν φανερῶς οἰχομένων  
εἰς Ἀΐδαν ἐλπίδ' ὑποί-  
σεις, κατ' ἐμοῦ τακομένας  
μᾶλλον ἐπεμβάσει.

835

824 — 836. = 837 — 848.

ΧΟΡΟΣ.

οἴδα γὰρ ἄνακτ' Ἀμφιάρεων χρυσοδέτοις  
ἔρχεσι κρυφθέντα γυναικῶν·  
καὶ νῦν ὑπὸ γαίας

ΗΛΕΚΤΡΑ.

Ἐ ἐ, ἵώ.

840

ΧΟΡΟΣ.

πάμψυχος ἀνδσσει.

ΗΛΕΚΤΡΑ.

Φεῦ.

ΧΟΡΟΣ.

φεῦ δῆτ· ὅλοὰ γάρ.

ΗΛΕΚΤΡΑ.

Ἐδάμη;

ΧΟΡΟΣ.

ναι.

845

ΗΛΕΚΤΡΑ.

οἴδ' οἴδ'· ἐφάνη γὰρ μελέτῳ  
ἀμφὶ τὸν ἐν πένθει· ἐμοὶ δ'  
οὐτις ἔτ' ἔσθ· δις γὰρ ἔτ' ἦν,  
φροῦδος ἀναρπασθείς.

ΧΟΡΟΣ.

δειλαία δειλαίων κυρεῖς.

ΗΛΕΚΤΡΑ.

κάγὼ τοῦδ' ἵστωρ, ὑπερίστωρ,  
πανσύρτω παμμήνω πολλῶν  
δεινῶν στυγνῶν τ' αἰῶνι.

850

ΧΟΡΟΣ.

εἰδομεν ἀ θροεῖς.

849 — 859. = 860 — 870.

## ΗΛΕΚΤΡΑ.

μή μέ νυν μηκέτι  
παραγάγῃς, ἵν' οὐ

855

## ΧΟΡΟΣ.

τί φήσ;

## ΗΛΕΚΤΡΑ.

πάρεισιν ἐλπίδων ἔτι κοινοτόκων  
εὐπατριδᾶν τ' ἀρωγαί.

## ΧΟΡΟΣ.

πᾶσι θνατοῖς ἔφυ μόρος.

860

## ΗΛΕΚΤΡΑ.

ἥ καὶ χαλαργοῖς ἐν ἀμύλλαις  
οῦτως, ὡς κείνῳ δυστάνῳ,  
τμητοῖς ὄλκοῖς ἐγκυρσαὶ;

## ΧΟΡΟΣ.

ἄσκοπος ἀ λάβα.

## ΗΛΕΚΤΡΑ.

πῶς γὰρ οὐκ; εἰ ἔνεος  
ἄτερ ἔμāν χερῶν

865

## ΧΟΡΟΣ.

παπαῖ.

## ΗΛΕΚΤΡΑ.

κέκενθεν, οὔτε του τάφου ἀντιάσας  
οὔτε γόων παρ' ἡμῶν.

870

## ΧΡΤΣΟΘΕΜΙΣ.

ὑφ' ἥδονῆς τοι, φιλτάτη, διώκομαι,  
τὸ κόσμιον μεθεῖσα σὺν τάχει μολεῖν.  
φέρω γὰρ ἥδονάς τε, κἀνάπαυλαν δὲν

πάροιθεν εἶχες καὶ κατέστενες κακῶν.

## ΗΛΕΚΤΡΑ.

πόθεν δ' ἀν εῦροις τῶν ἐμῶν σὺ πημάτων  
ἀρηξεῖν, οἷς ἵασιν οὐχ ἔνεστ' ἴδεῖν;

## ΧΡΤΣΟΘΕΜΙΣ.

πάρεστ' Ὁρέστης ἡμὸν, ἵσθι τοῦτ' ἐμοῦ  
κλύνουσ', ἐναργῶς, ἅσπερ εἰσορᾶς ἐμέ.

## ΗΛΕΚΤΡΑ.

ἄλλ' ἢ μέμηνας, ὃ τάλαινα, κάπι τοῖς  
σαυτῆς κακοῖσι κάπι τοῖς ἐμοῖς γελᾶς;

880

## ΧΡΤΣΟΘΕΜΙΣ.

μὰ τὴν πατρῷαν ἔστί αν, ἄλλ' οὐχ ὕβρει  
λέγω τάδ', ἄλλ' ἐκεῖνον ὡς παρόντα νῷν.

## ΗΛΕΚΤΡΑ.

οἵμοι τάλαινα· καὶ τίνος βροτῶν λόγον  
τόνδ' εἰσακούσασ', ἅδε πιστεύεις ἄγαν;

## ΧΡΤΣΟΘΕΜΙΣ.

ἐγὼ μὲν ἐξ ἐμοῦ τε κούν καλλου σαφῆ  
σημεῖ' ἴδοῦσα, τῷδε πιστεύω λόγῳ.

885

## ΗΛΕΚΤΡΑ.

τίν', ὃ τάλαιν', ἴδοῦσα πίστιν; ἐς τί μοι  
βλέψασα θάλπει τῷδ' ἀνηκέστῳ πυρί;

## ΧΡΤΣΟΘΕΜΙΣ.

πρός νῦν θεῶν, ἀκουσον, ὡς μαθοῦσά μου,  
τὸ λοιπὸν ἥ φρονοῦσαν ἥ μωρὰν λέγῃς.

890

## ΗΛΕΚΤΡΑ.

σὺ δ' οὖν λέγ', εἴ σοι τῷ λόγῳ τις ἥδονή.

## ΧΡΤΣΟΘΕΜΙΣ.

καὶ δὴ λέγω σοι πᾶν δόσον κατειδόμην.

ἐπεὶ γὰρ ἥλθον πατρὸς ἀρχαῖον τάφον,  
ὅρῳ κολώνης ἐξ ἀκρας νεοφόρούς  
πηγὰς γάλακτος, καὶ περιστεφῆ κύκλῳ  
πάντων ὅσ' ἔστιν ἀνθέων θήκην πατρός.  
ἴδοῦσα δ' ἔσχον θαῦμα, καὶ περισκοπῷ  
μή πού τις ἡμῖν ἐγγὺς ἐγχρίμπτῃ βροτῶν.  
ώς δ' ἐν γαλήνῃ πάντ' ἐδερχόμην τόπου,  
τύμβου προσεῖρπον ἄσσον· ἔσχάτης δ' ὁρῷ  
πυρᾶς νεωρῇ βόστρυχον τετμημένον·  
κεύθὺς τάλαιν· ὡς εἶδον, ἐμπαίει τί μοι  
ψυχὴ σύνηθες ὅμμα, φιλτάτου βροτῶν  
πάντων Ὁρέστου τοῦθ' ὁρᾶν τεκμήριον·  
καὶ χερσὶ βαστάσασα, δυσφημῷ μὲν οὖ,  
χαρᾶ δὲ πίμπλημ' εὐθὺς ὅμμα δακρύων.  
καὶ νῦν θ' ὁμοίως καὶ τότ' ἐξεπίσταμαι  
μή του τόδ' ἀγλαῖσμα πλὴν κείνου μολεῖν.  
τῷ γὰρ προσήκει πλήν γ' ἐμοῦ καὶ σοῦ τόδε;  
κάγὼ μὲν οὐκ ἐδρασσα, τοῦτ' ἐπίσταμαι,  
οὐδ' αὖ σύ. πῶς γάρ; ἦ γε μηδὲ πρὸς θεοὺς  
ἔξεστ' ἀκλαύστῳ τῆσδ' ἀποστῆναι στέγης.  
ἄλλ' οὐδὲ μὲν δὴ μητρὸς οὐθ' ὁ νοῦς φιλεῖ  
τοιαῦτα πράσσειν οὔτε δρῶσ' ἐλάνθανεν.  
ἄλλ' ἔστ' Ὁρέστου ταῦτα τάπιτίμια.  
ἄλλ', ὡς φίλη, θάρσυνε. τοῖς αὐτοῖσί τοι  
οὐχ αὗτὸς ἀεὶ δαιμόνων παραστατεῖ.  
νῶν δ' ἦν τὰ πρόσθεν στυγνός· ή δὲ νῦν ἵσως  
πολλῶν ὑπάρξει κῦρος ἡμέρα καλῶν.

895

900

905

910

915

## ΗΛΕΚΤΡΑ.

φεῦ, τῆς ἀνοίας ὡς σ' ἐποικτείρω πάλαι. 920

## ΧΡΤΣΟΘΕΜΙΣ.

τί δ' ἔστιν; οὐ πρὸς ἥδονην λέγω τάδε;

## ΗΛΕΚΤΡΑ.

οὐκ οἰσθ' ὅποι γῆς οὐδ' ὅποι γνώμης φέρει.

## ΧΡΤΣΟΘΕΜΙΣ.

πῶς δ' οὐκ ἔγω κάτοιδ' ἃ γ' εἰδον ἐμφανῶς;

## ΗΛΕΚΤΡΑ.

τέθνηκεν, ὃ τάλαινα· τάκείνου δέ σοι

σωτήρι' ἔρδει· μηδὲν ἐς κεῖνόν γ' δρα. 925

## ΧΡΤΣΟΘΕΜΙΣ.

οἵμοι τάλαινα· τοῦ τάδ' ἥκουσας βροτῶν;

## ΗΛΕΚΤΡΑ.

τοῦ πλησίον παρόντος, ἥνικ' ἄλλυτο.

## ΧΡΤΣΟΘΕΜΙΣ.

καὶ ποῦ στιν οὗτος; Θαῦμά τοί μ' ὑπέρχεται.

## ΗΛΕΚΤΡΑ.

κατ' οἶκον, ἥδυς, οὐδὲ μητρὶ δυσχερῆς.

## ΧΡΤΣΟΘΕΜΙΣ.

οἵμοι τάλαινα· τοῦ γὰρ ἀνθρώπων ποτ' ἥν 930

τὰ πολλὰ πατρὸς πρὸς τάφον κτερίσματα;

## ΗΛΕΚΤΡΑ.

οἴμαι μάλιστ' ἔγωγε τοῦ τεθνηκότος

μνημεῖ· Ορέστον ταῦτα προσθεῖναι τινά.

## ΧΡΤΣΟΘΕΜΙΣ.

ὦ δυστυχής· ἔγὼ δὲ σὺν χαρᾶ λόγους

τοιούσδ' ἔχουσ' ἔσπενδον, οὐκ εἰδυῖ· ἀρα 935

ἥν' ἥμεν ἄτης· ἀλλὰ νῦν, δθ' ἴκόμην,

τά τ' ὅντα πρόσθεν ἄλλα θ' εὑρίσκω κακό.

ΗΛΕΚΤΡΑ.

οὗτος ἔχει σοι ταῦτ'· ἐὰν δέ μοι πίθη,  
τῆς νῦν παρούσης πημονῆς λύσεις βάρος.

ΧΡΤΣΟΘΕΜΙΣ.

ἢ τοὺς θανόντας ἔξαναστήσω ποτέ;

940

ΗΛΕΚΤΡΑ.

οὐκ ἔσθ' ὁ γ' εἶπον· οὐ γὰρ ὡδὸς ἀφρων ἔφυν.

ΧΡΤΣΟΘΕΜΙΣ.

τί γὰρ κελεύεις δὲν ἔγὼ φερέγγυος;

ΗΛΕΚΤΡΑ.

τλῆναι σε δρῶσαν ἀν ἔγὼ παραινέσω.

ΧΡΤΣΟΘΕΜΙΣ.

ἄλλ' εἴ τις ὠφέλειά γ', οὐκ ἀπώσομαι.

ΗΛΕΚΤΡΑ.

ὅρα, πόνου τοι χωρὶς οὐδὲν εὔτυχεῖ.

945

ΧΡΤΣΟΘΕΜΙΣ.

ὅρῶ. ξυνοίσω πᾶν ὅσουπερ ἀν σθένω,

ΗΛΕΚΤΡΑ.

ἄκουε δὴ νυν ἢ βεβούλευμαι τελεῖν.

παρουσίαν μὲν οἰσθα καὶ σύ που φίλων  
ώς οὐτις ἡμῖν ἔστιν, ἄλλ' "Αἰδης λαβὼν  
ἀπεστέρηκε, καὶ μόνα λελείμμεθον.

950

ἔγω δ', ἔως μὲν τὸν κασίγνητον βίω  
θάλλοντά τ' εἰσήκουον, εἶχον ἐλπίδας,  
φόνου ποτ' αὐτὸν πράκτορ' ἵξεσθαι πατρός.

νῦν δ' ἥνικ' οὐκ ἔτ' ἔστιν, εἰς σὲ δὴ βλέπω,

ὅπως τὸν αὐτόχειρα πατρῷου φόνου

955

ξὺν τῇδ' ἀδελφῇ μὴ κατοκνήσεις κτανεῖν,

*Αἴγισθον.* οὐδὲν γάρ σε δεῖ κρύπτειν μ' ἔτι.  
 ποῖ γάρ μενεῖς ὁφθυμός, εἰς τίν' ἐλπίδων  
 βλέψασ' ἔτ' ὄρθην; ή πάρεστι μὲν στένειν  
 πλούτου πατρῷου κτῆσιν ἐστερημένῃ,  
 πάρεστι δ' ἀλγεῖν ἐς τοσόνδε τοῦ χρόνου  
 ἄλεκτρα γηράσκουσαν ἀνυμέναιά τε.

960

καὶ τῶνδε μέντοι μηκέτ' ἐλπίσῃς ὅπως  
 τεύξει· ποτ'. οὐ γάρ ὅδ' ἄβουλός ἐστ' ἀνὴρ

965

*Αἴγισθος,* ὥστε σόν ποτ' ή κάμὸν γένος

Βλαστεῖν ἔᾶσαι, πημονὴν αὐτῷ σαφῆ.

ἄλλ' ήν ἐπίσπη τοῖς ἐμοῖς βουλεύμασιν,  
 πρῶτον μὲν εὐσέβειαν ἐκ πατρὸς κάτω  
 θανόντος οἴσει, τοῦ κασιγνήτου θ' ἄμα.

ἐπειτα δ', ὥσπερ ἔξεφυς, ἐλευθέρα  
 καλεῖ τὸ λοιπὸν, καὶ γάμων ἐπαξίων  
 τεύξει. φιλεῖ γάρ πρὸς τὰ χρηστὰ πᾶς ὄφαν.

λόγῳ γε μὴν εὔκλειαν οὐχ ὁρᾶς ὅσην  
 σαυτῇ τε κάμοὶ προσθαλεῖς πεισθεῖσά μοι;

τίς γάρ ποτ' ἀστῶν ή ἔνων ἡμᾶς ἵδων  
 τοιοῦσδ' ἐπαίνοις οὐχὶ δεξιώσεται;

"Ιδεσθε τώδε τῷ κασιγνήτῳ, φίλοι,

ὅ τὸν πατρῷον οἶκον ἔξεσωσάτην,

ὅ τοῖσιν ἔχθροῖς εὖ βεβηκόσιν ποτὲ

ψυχῆς ἀφειδήσαντε προύστητην φόνου.

τούτῳ φιλεῖν χρὴ, τώδε χρὴ πάντας σέβειν.

τώδ' ἐν θ' ἔορταῖς ἐν τε πανδήμῳ πόλει

τιμᾶν ἀπαντας οὖνεκ' ἀνδρείας χρεών.—

τοιαῦτά τοι νὼ πᾶς τις ἔξερεῖ βροτῶν,

975

980

ζώσαιν θανούσαιν θ' ὥστε μὴ κλιπεῖν κλέος. 985  
 ἀλλ', ὡς φίλη, πείσθητι, συμπόνει πατρὶ,  
 σύγκαμν' ἀδελφῷ, παῦσον ἐκ κακῶν ἐμὲ,  
 παῦσον δὲ σαυτὴν, τοῦτο γιγνάσκουσ', ὅτι  
 ζῆν αἰσχρὸν αἰσχρῶς τοῖς καλῶς πεφυκόσιν.

## ΧΟΡΟΣ.

ἐν τοῖς τοιούτοις ἐστὶν ἡ προμηθία  
 καὶ τῷ λέγοντι καὶ κλύοντι σύμμαχος. 990

## ΧΡΥΣΟΘΕΜΙΣ.

καὶ πρίν γε φωνεῖν, ὡς γυναῖκες, εἰς φρενῶν  
 ἐτύγχαν' αὐτῇ μὴ κακῶν, ἐσώζετ' ἀν  
 τὴν εὐλάβειαν, ἀσπερ οὐχὶ σώζεται.

ποῖ γάρ ποτ' ἐμβλέψασα, τοιοῦτον θράσος 995  
 αὐτή θ' ὄπλιζει, κάμ' ὑπηρετεῖν καλεῖς;  
 οὐκ εἰσορᾶς; γυνὴ μὲν, οὐδ' ἀνὴρ ἔφυς,  
 σθένεις δ' ἔλασσον τῶν ἐναντίων χερῖ.  
 δαιμῶν δὲ τοῖς μὲν εὐτυχῆς καθ' ἡμέραν,  
 ἡμῖν δ' ἀποδῆται καπὶ μηδὲν ἔρχεται. 1000

τίς οὖν, τοιοῦτον ἀνδρα βουλεύων ἔλεῖν,  
 ἄλυπος ἀτης ἐξαπαλλαχθῆσεται;

ὅρα, κακῶς πρόσσοντε μὴ μείζω κακὰ  
 κτησώμεθ', εἰς τις τούσδ' ἀκούσεται λόγους.

λύει γὰρ ἡμᾶς οὐδὲν οὐδ' ἐπωφελεῖ 1005  
 βάξιν καλὴν λαβόντε δυσκλεῶς θανεῖν.  
 οὐ γὰρ θανεῖν ἔχθιστον, ἀλλ' ὅταν θανεῖν  
 χρῆσιν τις εἴτα μηδὲ τοῦτ' ἔχῃ λαβεῖν.

ἀλλ' ἀντιδέω, πρὶν πανωλέθρους τὸ πᾶν  
 ἡμᾶς τ' ὀλέσθαι καξερημῶσαι γένος, 1010

κατάσχεις ὀργήν. καὶ τὰ μὲν λελεγμένα  
ἀρδητ' ἔγώ σοι κάτελῇ φυλάξομαι,  
αὐτὴ δὲ νοῦν σχέσις ἀλλὰ τῷ χρόνῳ ποτὲ,  
σθένουσα μηδὲν τοῖς κρατοῦσιν εἰκαθεῖν.

## ΧΟΡΟΣ.

πείθου. προνοίας οὐδὲν ἀνθρώποις ἔφυ  
κέρδος λαβεῖν ἄμεινον, οὐδὲ νοῦ σοφοῦ.

1015

## ΗΛΕΚΤΡΑ.

ἀπροσδόκητον οὐδὲν εἴρηκας· καλῶς δ'  
ἥδη σ' ἀποδέιψουσαν ἀπηγγελλόμην.  
ἀλλ' αὐτόχειρί μοι μόνῃ τε δραστέον  
τοῦργον τόδ'· οὐ γάρ δὴ κενόν γ' ἀφήσομεν. 1020

## ΧΡΤΣΟΘΕΜΙΣ.

φεῦ·  
εἴθ' ἄφελες τοιάδε τὴν γνώμην πατρὸς  
θνήσκοντος εἶναι· πάντα γάρ κατειργάσω.

## ΗΛΕΚΤΡΑ.

ἀλλ' ἦν φύσιν γε, τὸν δὲ νοῦν ἥσσων τότε.

## ΧΡΤΣΟΘΕΜΙΣ.

ἄσκει τοιαύτη νοῦν δι' αἰῶνος μένειν.

## ΗΛΕΚΤΡΑ.

ώς οὐχὶ συνδράσουσα νουθετεῖς τάδε. 1025

## ΧΡΤΣΟΘΕΜΙΣ.

εἰκὸς γάρ ἐγχειροῦντα καὶ πράσσειν κακῶς.

## ΗΛΕΚΤΡΑ.

ζηλῶ σε τοῦ νοῦ, τῆς δὲ δειλίας στυγῶ.

## ΧΡΤΣΟΘΕΜΙΣ.

ἀνέξομαι κλύνουσα χῶταν εὖ λέγης.

ΗΛΕΚΤΡΑ.

ἀλλ' οὐ ποτ' ἔξι ἐμοῦ γε μὴ πάθης τόδε.

ΧΡΤΣΟΘΕΜΙΣ.

μακρὸς τὸ κρῖναι ταῦτα χῶ λοιπὸς χρόνος.

1030

ΗΛΕΚΤΡΑ.

ἄπελθε. σοὶ γὰρ ὁφέλησις οὐκ ἔνι.

ΧΡΤΣΟΘΕΜΙΣ.

ἔνεστιν· ἀλλὰ σοὶ μάθησις οὐ πάρα.

ΗΛΕΚΤΡΑ.

ἔλθοῦσα μητρὶ ταῦτα πάντ' ἔξειπε σῆ.

ΧΡΤΣΟΘΕΜΙΣ.

οὐδ' αὖ τοσοῦτον ἔχθος ἔχθαιρω σ' ἔγώ.

ΗΛΕΚΤΡΑ.

ἀλλ' οὖν ἐπίστω γ' οἴ μ' ἀτιμίας ἄγεις.

ΧΡΤΣΟΘΕΜΙΣ.

ἀτιμίας μὲν οὖν, προμηθίας δέ σου.

ΗΛΕΚΤΡΑ.

τῷ σῷ δικαίῳ δῆτ' ἐπισπέσθαι με δεῖ;

ΧΡΤΣΟΘΕΜΙΣ.

ὅταν γὰρ εὖ φρονήσῃς, τόθ' ἡγήσει σὺ νῶν.

ΗΛΕΚΤΡΑ.

ἡ δεινὸν εὖ λέγουσαν ἔξαμαρτάνειν.

ΧΡΤΣΟΘΕΜΙΣ.

εἰρηκας ὄρθως δῷ σὺ πρόσκεισαι κακῷ.

1040

ΗΛΕΚΤΡΑ.

τί δ'; οὐ δοκῶ σοι ταῦτα σὺν δίκῃ λέγειν;

ΧΡΤΣΟΘΕΜΙΣ.

ἀλλ' ἔστιν ἔνθα χὴ δίκῃ βλάβην φέρει.

ΗΛΕΚΤΡΑ.

τούτοις ἔγὼ ζῆν τοῖς νόμοις οὐ βούλομαι.

ΧΡΤΣΟΘΕΜΙΣ.

ἀλλ' εὶ ποιήσεις ταῦτ', ἐπαινέσεις ἐμέ.

ΗΛΕΚΤΡΑ.

καὶ μὴν ποιήσω γ', οὐδὲν ἐκπλαγεῖσά σε. 1045

ΧΡΤΣΟΘΕΜΙΣ.

καὶ τοῦτ' ἀληθὲς, οὐδὲ βουλεύσει πάλιν;

ΗΛΕΚΤΡΑ.

βουλῆς γὰρ οὐδέν ἐστιν ἔχθιον κακῆς.

ΧΡΤΣΟΘΕΜΙΣ.

φρονεῖν ἔοικας οὐδὲν ὅν. ἐγὼ λέγω.

ΗΛΕΚΤΡΑ.

πάλαι δέδοκται ταῦτα, κοῦ νεωστί μοι.

ΧΡΤΣΟΘΕΜΙΣ.

ἄπειμι τοίνυν. οὐτε γὰρ σὺ τάμ' ἐπη 1050

τολμᾶς ἐπαινεῖν, οὗτ' ἐγὼ τοὺς σους τρόπους.

ΗΛΕΚΤΡΑ.

ἀλλ' εἴσιθ'. οὐ σοι μὴ μεθέψομαι ποτε,  
οὐδ' ἢν σφόδρ' ἴμείρουσα τυγχάνης. ἐπεὶ  
πολλῆς ἀνοίας καὶ τὸ θηρᾶσθαι κενά.

ΧΡΤΣΟΘΕΜΙΣ.

ἀλλ' εὶ σεαυτῇ τυγχάνεις δοκοῦσά τι 1055

φρονεῖν, φρόνει τοιαῦθ'. ὅταν γὰρ ἐν κακοῖς  
ἥδη βεβήκης, τάμ' ἐπαινέσεις ἐπη.

ΧΟΡΟΣ.

τί τοὺς ἄνωθεν φρονιμωτάτους οἰωνοὺς  
ἐσορώμενοι τροφᾶς κηδομένους ἀφ' ὅν τε βλάστω-  
σιν ἀφ' ὅν τ' ὄνασιν εὔρωσι, τάδ' οὐκ ἐπ' ἵσας

τελοῦμεν;

1061

1058 — 1069. = 1070 — 1081.

ἀλλ', οὐ τὰν Διὸς ἀστραπὰν  
καὶ τὰν οὐρανίαν Θέμιν,  
δαρὸν οὐκ ἀπόνητοι.

1065

ὦ χθονία βροτοῖσι φάμα, κατά μοι βόσσον οἰκτρὰν  
ὅπα τοῖς ἔνερθ' Ἀτρείδαις, ἀχόρευτα φέρουσ'  
ὄνειδη.

ὅτι σφὶν ἥδη τὰ μὲν ἐκ δόμων νοσεῖ,\*  
τὰ δὲ πρὸς τέκνων διπλῆ φύλοπις οὐκ ἔτ' ἔξε-  
σοῦται

φιλοτασίῳ διαιτᾷ. πρόδοτος δὲ μόνα σαλεύει

\**Ηλέκτρα*, τὸν ἀεὶ πατρὸς 1075

δειλαίᾳ στενάχουσ', ὅπως  
ἄ πάνδυρτος ἀηδῶν,

οὐτε τι τοῦ θανεῖν προμηθῆσ, τό τε μὴ βλέπειν  
ἔτοίμα,

διδύμων ἔλοῦσ' \**Ἐρινύν*. τίς ἀν εὖπατρις ὁδε  
βλάστοι; 1080

οὐδεὶς τῶν ἀγαθῶν γὰρ,

ζῶν κακῶς, εὔκλεισαν αἰσχῦναι θέλει  
νώνυμος, ὃ παῖ παῖ, 1084

ως καὶ σὺ πάγκλαυτον αἰῶνα κοινὸν εἶλου,  
τὸ μὴ καλὸν καθοπλίσασα, δύο φέρειν ἐν ἐνὶ λόγῳ,  
σοφά τ' ἀρίστα τε παῖς κεκλησθαι.

ζώης μοι καθύπερθεν 1090

χειρὶ καὶ πλούτῳ τεῶν ἐχθρῶν, δσον  
νῦν ὑπόχειρ ναίεις.

ἐπεί σ' ἐφεύρηκα μοίρᾳ μὲν οὐκ ἐν ἐσθλῷ

1082 — 1089. = 1090 — 1097.

Βεβῶσαν· ἀ δὲ μέγιστ' ἔβλαστε νόμιμα, τῶνδε  
φερομέναν 1095  
ἄριστα τῷ Ζηνὸς εὐσεβείᾳ. 1097

## ΟΡΕΣΤΗΣ.

ᾶρ', ὃ γυναικες, δρθά τ' εἰσηκούσαμεν,  
ορθῶς θ' ὁδοιποροῦμεν ἐνθά χρῆζομεν;  
ΧΟΡΟΣ.

τί δ' ἔξερευνάς, καὶ τί βουληθεὶς πάρει; 1100

## ΟΡΕΣΤΗΣ.

Αἴγισθον ἐνθά ὠκηκεν ἴστορῶ πάλαι.

## ΧΟΡΟΣ.

ἀλλ' εὖ θ' ίκάνεις, χῶ φράσας ἀζήμιος.

## ΟΡΕΣΤΗΣ.

τίς οὖν ἀν νῦμῶν τοῖς ἔσω φράσειεν ἀν  
ῆμῶν ποθεινὴν κοινόπουν παρουσίαν;

## ΧΟΡΟΣ.

ῆδ', εἰ τὸν ἀγχιστόν γε κηρύσσειν χρεών. 1105

## ΟΡΕΣΤΗΣ.

ἴθ', ὃ γύναι, δήλωσον εἰσελθοῦσ', ὅτι  
Φωκῆς ματεύουσ' ἄνδρες Αἴγισθόν τινες.

## ΗΛΕΚΤΡΑ.

οἵμοι τάλαιν', οὐ δή ποθ' ἡσ ἥκούσαμεν  
φήμης φέροντες ἐμφανῆ τεκμήρια;

## ΟΡΕΣΤΗΣ.

οὐκ οἶδα τὴν σὴν κληδόν· ἀλλά μοι γέρων 1110  
ἐφεῖτ' Ὁρέστου Στρόφιος ἀγγεῖλαι πέρι.

## ΗΛΕΚΤΡΑ.

τί δ' ἔστιν, ὃ ἔν; ὃς μ' ὑπέρχεται φόβος.

## ΟΡΕΣΤΗΣ.

φέροντες αὐτοῦ σμικρὰ λείψαν' ἐν βραχεῖ

τεύχει θανόντος, ὡς ὁρᾶς, κομίζουμεν.

## ΗΛΕΚΤΡΑ.

οἱ 'γὰ τάλαινα, τοῦτ' ἐκεῖν' ἥδη σαφές·  
πρόχειρον ἄχθος, ὡς ἔοικε, δέρκομαι.

1115

## ΟΡΕΣΤΗΣ.

εἴπερ τι κλαίεις τῶν 'Ορεστείων κακῶν,  
τόδ' ἄγγος ἵσθι σῶμα τούκείνου στέγον.

## ΙΙΛΕΚΤΡΑ.

ὦ ξεῖνε, δός νυν πρὸς θεῶν, εἴπερ τόδε  
κέκευθεν αὐτὸν τεύχος, εἰς χεῖρας λαβεῖν,  
ὅπως ἐμαυτὴν καὶ γένος τὸ πᾶν ὅμοι  
ξὺν τῇδε κλαύσω κάποδύρωμαι σποδῷ.

1120

## ΟΡΕΣΤΗΣ.

δόθ', ἥτις ἐστὶ, προσφέροντες. οὐ γάρ ὡς  
ἐν δυσμενείᾳ γ' οὖσ' ἐπαιτεῖται τάδε,  
ἄλλ' ἢ φίλων τις, ἢ πρὸς αἷματος φύσιν.

1125

## ΗΛΕΚΤΡΑ.

ὦ φιλτάτου μνημεῖον ἀνθρώπων ἔμοι  
ψυχῆς 'Ορέστου λοιπὸν, ὡς σ' ἀπ' ἐλπίδων  
οὐχ ἀνπερ ἐξέπεμπον εἰσεδεξάμην.

νῦν μὲν γάρ οὐδὲν ὅντα βαστάζω χεροῖν,  
δόμων δέ σ', ὦ παῖ, λαμπρὸν ἐξέπεμψ' ἐγώ.  
ὦσ πέφελον πάροιθεν ἐκλιπεῖν βίον,

1130

πρὸν ἐς ἔνην σε γαῖαν ἐκπέμψαι, χεροῖν  
κλέψασα ταῦνδε, κάνασσάσθαι φόνου,  
ὅπως θανὼν ἔκεισο τῇ τόθ' ἡμέρᾳ,

τύμβου πατρόφου κοινὸν εἰληχώς μέρος.

1135

νῦν δ' ἐκτὸς οἴκων κάπι γῆς ἄλλης φυγὰς

- κακῶς ἀπώλουν, σῆς κασιγνήτης δίχα·  
 κοῦτ' ἐν φίλαισι χερσὶν ἡ τάλαιν' ἔγω  
 λουτροῖς ἐκόσμησ', οὐτε παμφλέκτου πυρὸς  
 ἀνειλόμην, ὡς εἰκὸς, ἄθλιον βάρος. 1140
- ἀλλ' ἐν ἔναισι χερσὶ κηδευθεὶς τάλας  
 σμικρὸς προσήκεις ὅγκος ἐν σμικρῷ κύτει.  
 οἴμοι τάλαινα τῆς ἐμῆς πάλαι τροφῆς  
 ἀνωφελήτου, τὴν ἔγω θάμ' ἀμφὶ σοὶ  
 πόνῳ γλυκεῖ παρέσχον. οὐτε γάρ ποτε 1145  
 μητρὸς σύ γ' ἥσθα μᾶλλον ἢ κάμοῦ φίλος,  
 οὐθ' οἱ κατ' οἶκον ἡσαν, ἀλλ' ἔγω τροφός·  
 ἔγω δ' ἀδελφὴ σοὶ προστηνδώμην ἀεί.  
 νῦν δ' ἐκλέλοιπε ταῦτ' ἐν ἡμέρᾳ μιᾷ  
 θανόντα σὺν σοί. πάντα γὰρ συναρπάσας, 1150  
 θύελλ' ὅπως, βέβηκας. οἰχεται πατήρ·  
 τέθνηκ' ἔγω σοι· φροῦδος αὐτὸς εἰ θανὼν·  
 γελῶσι δ' ἐχθροί· μαίνεται δ' ὑφ' ἥδονῆς  
 μῆτηρ ἀμήτωρ, ἡς ἐμοὶ σὺ πολλάκις  
 φήμας λάθρα προῦπεμπεις, ὡς φανούμενος 1155  
 τιμωρὸς αὐτός. ἀλλὰ ταῦθ' ὁ δυστυχῆς  
 δαιμῶν ὁ σός τε κάμος ἐξαφείλετο,  
 δις σ' ἀδέ μοι προῦπεμψεν, ἀντὶ φιλτάτης  
 μορφῆς σποδόν τε καὶ σκιὰν ἀνωφελῆ.  
 οἴμοι μοι. 1160
- ὦ δέμας οἰκτρόν. φεῦ φεῦ.  
 ὦ δεινοτάτας, οἴμοι μοι,  
 πεμφθεὶς κελεύθους, φίλταθ', ὡς μ' ἀπώλεσας·  
 ἀπώλεσας δῆτ', ὦ κασίγνητον κάρα.

τοιγάρ σὺ δέξαι μ' ἐς τὸ σὸν τόδε στέγος,  
τὴν μηδὲν εἰς τὸ μηδὲν, ὡς σὺν σοὶ κάτω  
ναίω τὸ λοιπόν. καὶ γὰρ ἥνικ' ἥσθ' ἄνω,  
ξὺν σοὶ μετεῖχον τῶν ἵσων· καὶ νῦν ποθῶ  
τοῦ σοῦ θανοῦσα μὴ πολείπεσθαι τάφου,  
τοὺς γὰρ θανόντας οὐχ ὁρῶ λυπουμένους.

1165

1170

## ΧΟΡΟΣ.

Θυητοῦ πέφυκας πατρὸς, Ἡλέκτρα, φρόνει·  
Θυητὸς δ' Ὁρέστης· ὥστε μὴ λίαν στένε.  
πᾶσιν γὰρ ἥμιν τοῦτ' ὀφείλεται παθεῖν.

## ΟΡΕΣΤΗΣ.

φεῦ φεῦ. τί λέξω; ποῖ λόγων ἀμηχανῶν  
ἔλθω; κρατεῖν γὰρ οὐκ ἔτι γλώσσης σθένω.

1175

## ΗΛΕΚΤΡΑ.

τί δ' ἔσχες ἄλγος; πρὸς τί τοῦτ' εἰπὼν κυρεῖς;

## ΟΡΕΣΤΗΣ.

ἥ σὸν τὸ κλεινὸν εἶδος Ἡλέκτρας τόδε;

## ΗΛΕΚΤΡΑ.

τόδ' ἔστ' ἔκεῖνο, καὶ μάλ' ἀθλίως ἔχον.

## ΟΡΕΣΤΗΣ.

οἷμοι ταλαινῆς ἀρα τῆσδε συμφορᾶς.

## ΗΛΕΚΤΡΑ.

τί δὴ ποτ', ὃ ἔξεν', ἀμφ' ἐμοὶ στένεις τάδε;

## ΟΡΕΣΤΗΣ.

ὢ σῶμ' ἀτίμως κἀθέως ἐφθαρμένον.

## ΗΛΕΚΤΡΑ.

οὗτοι ποτ' ἄλλην ἥ μὲ δυσφημεῖς, ἔξενε.

## ΟΡΕΣΤΗΣ.

φεῦ τῆς ἀνύμφου δυσμόρου τε σῆς τροφῆς.

## ΗΛΕΚΤΡΑ.

τί δή ποτ', ὃ ἔν', ὃδ' ἐπισκοπῶν στένεις;

## ΟΡΕΣΤΗΣ.

ως οὐκ ἄρ' ἥδη τῶν ἐμῶν οὐδὲν κακῶν.

1185

## ΗΛΕΚΤΡΑ.

ἐν τῷ διέγνως τοῦτο τῶν εἰδημένων;

## ΟΡΕΣΤΗΣ.

ὅρῶν σε πολλοῖς ἐμπρέπουσαν ἀλγεσιν.

## ΗΛΕΚΤΡΑ.

καὶ μὴν ὅρᾶς γε παῦρα τῶν ἐμῶν κακῶν.

## ΟΡΕΣΤΗΣ.

καὶ πῶς γένοιτ' ἀν τῶνδ' ἔτ' ἐχθίω βλέπειν;

## ΗΛΕΚΤΡΑ.

δόθούνεκ' εἰμὶ τοῖς φονεῦσι σύντροφος.

1190

## ΟΡΕΣΤΗΣ.

τοῖς τοῦ; πόθεν τοῦτ' ἐξεσήμηνας κακόν;

## ΗΛΕΚΤΡΑ.

τοῖς πατρός. εἴτα τοῖσδε δουλεύω βίᾳ.

## ΟΡΕΣΤΗΣ.

τίς γάρ σ' ἀνάγκῃ τῆδε προτρέπει βροτῶν;

## ΗΛΕΚΤΡΑ.

μήτηρ καλεῖται· μητρὶ δ' οὐδὲν ἐξισοῖ.

## ΟΡΕΣΤΗΣ.

τί δρῶσα; πότερα χερσὶν, η λύματι βίου;

1195

## ΗΛΕΚΤΡΑ.

καὶ χερσὶ καὶ λύμαισι καὶ πᾶσιν κακοῖς.

## ΟΡΕΣΤΗΣ.

οὐδ' οὐπαριέσσων οὐδ' ὁ κωλύσων πάρα;

## ΗΛΕΚΤΡΑ.

οὐ δῆθ'. δις ἦν γάρ μοι σὺ προῦθηκας σκοδόν.

*ΟΡΕΣΤΗΣ.*

ωδύσποτμ', ως ὅρῶν σ' ἐποικτείρω πάλαι.

*ΗΛΕΚΤΡΑ.*

μόνος βροτῶν νυν ἵσθ' ἐποικτείρας ποτέ.

1200

*ΟΡΕΣΤΗΣ.*

μόνος γὰρ ἦκω τοῖσι σοῖς ἀλγῶν κακοῖς.

*ΗΛΕΚΤΡΑ.*

οὐ δή ποθ' ἡμῖν ἔνυγγενὴς ἥκεις ποθέν;

*ΟΡΕΣΤΗΣ.*

ἔγὼ φράσαιμ' ἀν, εἰ τὸ τῶνδ' εὔνουν πάφα.

*ΗΛΕΚΤΡΑ.*

ἀλλ' ἔστιν εὔνουν, ὥστε πρὸς πιστὰς ἐρεῖς.

*ΟΡΕΣΤΗΣ.*

μέθεις τόδ' ἄγγος νῦν, ὅπως τὸ πᾶν μάθῃς.

1205

*ΗΛΕΚΤΡΑ.*

μηδὲ δῆτα, πρὸς θεῶν, τοῦτο μ' ἐργάσῃ, ἔξενε.

*ΟΡΕΣΤΗΣ.*

πείθου λέγοντι κούχῳ ὁμαρτήσει ποτέ.

*ΗΛΕΚΤΡΑ.*

μη, πρὸς γενείου, μηδὲ ἕξελη τὰ φίλτατα.

*ΟΡΕΣΤΗΣ.*

οὐ φημ' ἐάσειν.

*ΗΛΕΚΤΡΑ.*

ῳ τάλαιν' ἔγὼ σέθεν.

\*Ορέστα, τῆς σῆς εἰ στερήσομαι ταφῆς.

1210

*ΟΡΕΣΤΗΣ.*

εὔφημα φώνει. πρὸς δίκης γὰρ οὐ στένεις.

*ΗΛΕΚΤΡΑ.*

πῶς τὸν θανόντ' ἀδελφὸν οὐ δίκη στένω;

*ΟΡΕΣΤΗΣ.*

οὐσί σοι προσήκει τήνδε προσφωνεῖν φάτιν.

*ΗΛΕΚΤΡΑ.*

οῦστως ἀτιμός εἰμι τοῦ τεθνηκότος;

*ΟΡΕΣΤΗΣ.*

ἀτιμος ὄνδενὸς σύ· τοῦτο δ' οὐχὶ σόν.

1215

*ΗΛΕΚΤΡΑ.*

εἶπερ γ' Ὁρέστου σῶμα βαστάζω τόδε.

*ΟΡΕΣΤΗΣ.*

ἄλλ' οὐκ Ὁρέστου, πλὴν λόγῳ γ' ἡσκημένον.

*ΗΛΕΚΤΡΑ.*

ποῦ δ' ἔστ' ἐκείνου τοῦ ταλαιπώρου τάφος;

*ΟΡΕΣΤΗΣ.*

οὐκ ἔστι. τοῦ γὰρ ζῶντος οὐκ ἔστιν τάφος.

*ΗΛΕΚΤΡΑ.*

πῶς εἶπας, ὥς παῖ;

*ΟΡΕΣΤΗΣ.*

ψεῦδος οὐδὲν ὅν λέγω.

1220

*ΗΛΕΚΤΡΑ.*

ἢ ζῆ γὰρ ἀνήρ;

*ΟΡΕΣΤΗΣ.*

εἶπερ ἔμψυχός γ' ἐγώ.

*ΗΛΕΚΤΡΑ.*

ἢ γὰρ σὺ κεῖνος;

*ΟΡΕΣΤΗΣ.*

τήνδε προσβλέψασά μον

σφραγῖδα πατρὸς, ἔκμαθ' εἰ σαφῆ λέγω.

*ΗΛΕΚΤΡΑ.*

ὥς φίλτατον φῶς.

*ΟΡΕΣΤΗΣ.*

*φίλτατον, συμμαρτυρῶ.*

*ΗΛΕΚΤΡΑ.*

ὦ φθέγμ', ἀφίκου;

*ΟΡΕΣΤΗΣ.*

*μηκέτ' ἄλλοθεν πύθῃ.*

*ΗΛΕΚΤΡΑ.*

ἔχω σε χερσῖν;

*ΟΡΕΣΤΗΣ.*

*ώς τὰ λοίπ' ἔχοις ἀεί.*

*ΗΛΕΚΤΡΑ.*

ὦ φίλταται γυναικες, ὦ πολίτιδες,  
ὅρᾶτ' Ὁφέστην τόνδε, μηχαναῖσι μὲν  
θανόντα, νῦν δὲ μηχαναῖς σεσωσμένον.

*ΧΟΡΟΣ.*

ὅρῶμεν, ὦ παῖ, κἀπὶ συμφοραῖσί μοι  
γεγηθὸς ἔρπει δάκρυον ὁμμάτων ἄπο.

*ΗΛΕΚΤΡΑ.*

ἰὼ γοναὶ,  
γοναὶ σωμάτων ἐμοὶ φιλτάτων,  
ἐμόλετ' ἀρτίως,  
ἐφεύρετ', ἥλθετ', εἴδεθ' οὖς ἐχρήζετε.

1225

1235

*ΟΡΕΣΤΗΣ.*

πάροεσμεν· ἀλλὰ σῆγ' ἔχουσα πρόσμενε.

*ΗΛΕΚΤΡΑ.*

τί δ' ἔστιν;

*ΟΡΕΣΤΗΣ.*

σιγᾶν ἀμεινον, μή τις ἔνδοθεν κλύῃ.

1232 — 1252. = 1253 — 1272.

## ΗΛΕΚΤΡΑ.

ἀλλ' οὐ τὰν "Αρτεμιν  
τὰν αἰὲν ἀδμήταν,  
τόδε μὲν οὖ ποτ' ἀξιώσω τρέσαι  
περισσὸν ἄχθος ἔνδον γυναικῶν ὃν ἀεί.

## ΟΡΕΣΤΗΣ.

δρα γε μέν τοι, καν γυναιξὶν ὡς "Αρης  
ἔνεστιν· εὐ δ' ἔξοισθα πειραθεῖσά που.

## ΗΛΕΚΤΡΑ.

ὅτοτοτοῖ τοτοῖ,  
ἀνέφελον ἐπέβαλες, οὖ ποτε καταλύσιμον,  
οὐδέ ποτε λησόμενον, ἀμέτεφον  
οἶον ἔφυ, κακόν.

1245

1250

## ΟΡΕΣΤΗΣ.

ἔξοιδα καὶ ταῦτ'· ἀλλ' ὅταν παρουσία  
φράζῃ, τότ' ἔργων τῶνδε μεμνῆσθαι χρεών.

## ΗΛΕΚΤΡΑ.

ὁ πᾶς ἐμοὶ  
ὁ πᾶς ἀν πρέποι παρὼν ἐννέπειν  
τάδε δίκα χρόνος.  
μόλις γὰρ ἔσχον νῦν ἐλεύθερον στόμα.

1255

## ΟΡΕΣΤΗΣ.

ξύμφημι κάγώ. τοιγαροῦν σώζου τόδε.

## ΗΛΕΚΤΡΑ.

τί δρῶσα;

## ΟΡΕΣΤΗΣ.

οὐ μὴ στι καιρὸς, μὴ μακρὰν βούλου λέγειν.

## ΗΛΕΚΤΡΑ.

τίς οὖν ἀν ἀξίαν

1260

γε, σοῦ πεφηνότος,  
μεταβάλοιτ' ἀν ὥδε σιγὰν λόγων;  
ἐπεὶ σε νῦν ἀφράστως ἀέλπτως τ' ἐσεῖδον.

ΟΡΕΣΤΗΣ.

τότ' εἶδες, ὅτε θεοί μ' ἐπώτρυναν μολεῖν  
\* \* \* \*

ΗΛΕΚΤΡΑ.

ἔφρασας ὑπερτέραν

1265

τᾶς πάρος ἔτι χάριτος, εἴ σε θεὸς ἐπόρισεν  
ἀμέτερα πρὸς μέλαθρα· δαιμόνιον  
αὐτὸ τίθημ' ἐγώ.

1270

ΟΡΕΣΤΗΣ.

τὰ μὲν σ' ὄκνῳ χαίρουσαν εἰργαθεῖν, τὰ δὲ  
δέδοικα λίαν ἡδονῇ νικωμένην.

ΗΛΕΚΤΡΑ.

ἰὼ χρόνῳ μακρῷ φιλτάταν  
ὅδὸν ἐπαξιώσας ὥδε· μοι φανῆναι,  
μή τί με, πολύπονον ὥδ' ἰδὼν

1275

ΟΡΕΣΤΗΣ.

τί μὴ ποιήσω;

ΗΛΕΚΤΡΑ.

μὴ μ' ἀποστερήσῃς  
τῶν σῶν προσώπων ἡδονὰν μεθέσθαι.

ΟΡΕΣΤΗΣ.

ἢ κάρτα κἄν ἄλλοισι θυμοίμην ἴδων.

ΗΛΕΚΤΡΑ.

ξυναινεῖς;

ΟΡΕΣΤΗΣ.

τί μὴν οὐ;

1280

## ΗΛΕΚΤΡΑ.

ὦ φίλαι, ἔκλυον ἀν ἐγὼ οὐδ' ἀν ἥλπισ' αὐδάν.

ἔσχον ὁργὰν

ἀναυδον, οὐδὲ σὺν βοᾷ κλύουσα  
τάλαινα. νῦν δ' ἔχω σε· προύφανης δὲ  
φιλτάταν ἔχων πρόσοψιν,  
ἀς ἐγὼ οὐδ' ἀν ἐν κακοῖς λαθοίμαν.

1285

## ΟΡΕΣΤΗΣ.

τὰ μὲν περισσεύοντα τῶν λόγων ἄφες,  
καὶ μήτε μήτηρ ὡς κακὴ δίδασκέ με,  
μήθ' ὡς πατρῷαν κτῆσιν Αἴγισθος δόμων  
ἀντλεῖ, τὰ δ' ἔκχει, τὰ δὲ διασπείρει μάτην.  
χρόνου γὰρ ἂν σοι καιρὸν ἔξειργοι λόγος.  
ἄ δ' ἀρμόσσει μοι τῷ παρόντι νῦν χρόνῳ  
σήμαιν', ὅπου φανέντες ἡ κεκρυμμένοι  
γελῶντας ἔχθροις παύσομεν τῇ νῦν ὁδῷ.  
οὗτοις δ', ὅπως μήτηρ σε μὴ πιγνώσεται  
φαιδρῷ προσώπῳ, νῷν ἐπελθόντοιν δόμους.  
ἄλλ' ὡς ἐπ' ἄτῃ τῇ μάτην λελεγμένῃ  
στέναζ'. ὅταν γὰρ εὐτυχήσωμεν, τότε  
χαίρειν παρέσται καὶ γελᾶν ἐλευθέρως.

1290

1295

1300

## ΗΛΕΚΤΡΑ.

ἄλλ', ὦ κασίγνηθ', ὃδ' ὅπως καὶ σοὶ φίλον,  
καὶ τοῦμὸν ἔσται τῇδ'. ἐπεὶ τὰς ἥδονάς,  
πρὸς σου λαβοῦσα, κούκ όμας, ἐκτησάμην.  
κούδ' ἀν σε λυπήσασα βουλοίμην βραχὺ<sup>ν</sup>  
αὐτῇ μέγ' εὑρεῖν κέρδος. οὐ γὰρ ἀν καλῶς  
ὑπηρετοίην τῷ παρόντι δαίμονι.

1305

ἀλλ' οἰσθα μὲν τἀνθένδε, πῶς γὰρ οὐ ; κλύων  
δθούνεκ' Αἴγισθος μὲν οὐ κατὰ στέγας,  
μήτηρ δ' ἐν οἴκοις . ἦν σὺ μὴ δείσης ποθ', ὡς  
γέλωτι φαιδρὸν τοῦμὸν ὄψεται κάρα.

1310

μῖσός τε γὰρ παλαιὸν ἐντέτηκέ μοι,  
κάπει σ' ἐσεῖδον, οὐ ποτ' ἐκλήξω χαρᾶς  
δακρυφόδοοῦσα. πῶς γὰρ ἀν ληξαὶμ' ἔγω,  
ἥτις μιῆσε τῇδ' ὄδῷ θανόντα τε  
καὶ ζῶντ' ἐσεῖδον ; εἰργασαι δέ μ' ἄσκοπα .  
ὦστ' εἰ πατήρ μοι ζῶν ἵκοιτο, μηκέτ' ἀν  
τέρας νομίζειν αὐτὸν, πιστεύειν δ' ὄραν.  
ὅτ' οὖν τοιαύτην ἡμίν ἐξήκεις ὄδὸν,  
ἄρχ' αὐτὸς ὡς σοι θυμός. ὡς ἔγῳ μόνῃ  
οὐκ ἀν δυοῖν ἡμαρτον· ἢ γὰρ ἀν καλῶς  
ἔσωσ' ἐμαυτὴν, ἢ καλῶς ἀπωλόμην.

1315

1320

## ΧΟΡΟΣ.

σιγᾶν ἐπήνεστ' . ὡς ἐπ' ἐξόδῳ κλύω  
τῶν ἔνδοθεν χωροῦντος.

## ΗΛΕΚΤΡΑ.

εἰσιτ', ὡς ξένοι,  
ἀλλως τε καὶ φέροντες οἶ' ἀν οὔτε τις  
δόμων ἀπώσαιτ', οὔτ' ἀν ἡσθείη λαβών.

1325

## ΠΑΙΔΑΓΩΓΟΣ.

ὦ πλεῖστα μῆδοι καὶ φρενῶν τητώμενοι,  
πότερα παρ' οὐδὲν τοῦ βίου κήδεσθ' ἔτι,  
ἢ νοῦς ἔνεστιν οὕτις ὑμῖν ἐγγενῆς,  
ὅτ' οὐ παρ' αὐτοῖς, ἀλλ' ἐν αὐτοῖσιν κακοῖς  
τοῖσιν μενίστοις ὄντες οὐ γιγνώσκετε ;

1330

ἀλλ' εἰ σταθμοῖσι τοῖσδε μὴ ἔκυρουν ἐγώ  
πάλαι φυλάσσων, ἦν ἀν ύμιν ἐν δόμοις  
τὰ δρόμεν' ύμῶν πρόσθεν ἢ τὰ σώματα.  
νῦν δ' εὐλάβειαν τῶνδε προύθέμην ἐγώ.  
καὶ νῦν, ἀπαλλαχθέντε τῶν μακρῶν λόγων  
καὶ τῆς ἀπλήστου τῆσδε σὺν χαρῷ βοῆς,  
εἴσω παρέλθεθ', ὡς τὸ μὲν μέλλειν κακὸν  
ἐν τοῖς τοιούτοις ἔστ', ἀπηλλάχθαι δ' ἀκιῆ.

## ΟΡΕΣΤΗΣ.

πῶς οὖν ἔχει τάντεῦθεν εἰσιόντι μοι;

## ΠΑΙΔΑΓΩΓΟΣ.

καλῶς. ὑπάρχει γάρ σε μὴ γνῶναι τινα.

## ΟΡΕΣΤΗΣ.

ἥγγειλας, ὡς ἔοικεν, ὡς τεθνηκότα.

## ΠΑΙΔΑΓΩΓΟΣ.

εἰς τῶν ἐν Ἀίδου μάνθαν' ἐνθάδ' ὅν ἀνήρ.

## ΟΡΕΣΤΗΣ.

χαίρουσιν οὖν τούτοισιν; ἢ τίνες λόγοι;

## ΠΑΙΔΑΓΩΓΟΣ.

τελουμένων, εἴποιμ' ὅν· ὃς δὲ νῦν ἔχει,  
καλῶς τὰ κείνων πάντα, καὶ τὰ μὴ καλῶς.

## ΗΛΕΚΤΡΑ.

τίς οὗτός ἔστ', ἀδελφέ; πρὸς θεῶν φράσσον.

## ΟΡΕΣΤΗΣ.

οὐχὶ ἔννίης;

## ΗΛΕΚΤΡΑ.

οὐδέ γ' ἐς θυμὸν φέρω.

## ΟΡΕΣΤΗΣ.

οὐκ οἶσθ' ὅτῳ μ' ἔδωκας εἰς χέρας ποτέ;

## ΗΛΕΚΤΡΑ.

ποίῳ; τί φωνεῖς;

## ΟΡΕΣΤΗΣ.

οὐδὲ τὸ Φωκέων πέδον  
ὑπεξεπέμφθην, σῆρι προμηθία, χεροῖν.

1350

## ΗΛΕΚΤΡΑ.

ἥ κεῖνος οὗτος, ὅν ποτ' ἐκ πολλῶν ἔγω  
μόνον προσεῦχον πιστὸν ἐν πατρὸς φόνῳ;

## ΟΡΕΣΤΗΣ.

οὐδὲν ἐστί. μή μ' ἔλεγχε πλείοσιν λόγοις.

## ΗΛΕΚΤΡΑ.

ὦ φίλτατον φῶς, ὦ μόνος σωτῆρ δόμων  
Ἀγαμέμνονος, πῶς ἤλθεις; ἥ σὺ κεῖνος εἶ,  
ὅς τόνδε κάμι' ἔσωσας ἐκ πολλῶν πόνων;  
ὦ φίλταται μὲν χεῖφεις, ἥδιστον δ' ἔχων  
ποδῶν ὑπηρέτημα, πῶς οὔτω πάλαι  
ἔνυνών μ' ἔληθεις οὐδὲν ἔφαινεις; ἀλλά με  
λόγοις ἀπώλλυς, ἔργον ἔχων ἥδιστ' ἔμοι.  
χαῖρ', ὦ πάτερ· πατέρα γὰρ εἰσօρᾶν δοκῶ.  
χαῖρ', ἵσθι δ' ὡς μάλιστά σ' ἀνθρώπων ἔγω  
ἥχθηρα κάφιλησ' ἐν ἡμέρᾳ μιᾷ.

1355

1360

## ΠΑΙΔΑΓΩΓΟΣ.

ἀρκεῖν δοκεῖ μοι. τοὺς γὰρ ἐν μέσῳ λόγους,  
πολλαὶ κυκλοῦσι νύκτες ἡμέραι τ' ἵσαι,  
αἱ ταῦτά σοι δείξουσιν, Ἡλέκτρα, σαφῆ.  
σφῶν δ' ἐννέπω γω τοῖν παρεστώτοιν, διτι  
νῦν καιρὸς ἔρδειν· νῦν Κλυταιμνήστρα μόνη.  
νῦν οὕτις ἀνδρῶν ἐνδον· εἰ δ' ἐφέξετον,

1365

φροντίζεθ' ὡς τούτοις τε καὶ σοφωτέροις  
ἄλλοισι τούτων πλείοσιν μαχούμενοι. 1370

## ΟΡΕΣΤΗΣ.

οὐκ ἀν μακρῶν ἔθ' ήμιν οὐδὲν ἀν λόγων,  
Πηλάδη, τόδ' εἴη τοῦργον, ἀλλ' ὅσον τάχος  
χωρεῖν ἔσω, πατρῷα προσκύνσανθ' ἔδη  
θεῶν, ὅσοιπερ πρόπυλα ναίουσιν τάδε. 1375

## ΗΛΕΚΤΡΑ.

ἄναξ "Απολλον, Ἰλεως αὐτοῖν κλύε,  
ἔμοι τε πρὸς τούτοισιν, ᾧ σε πολλὰ δὴ,  
ἀφ' ὧν ἔχοιμι, λιπαρεῖ προῦστην χερί.  
νῦν δ', ὡ Λύκει" Απολλον, ἐξ οἵων ἔχω,  
αἰτῶ, προπίτνω, λίσσομαι, γενοῦ πρόφρων  
ἡμῖν ἀρωγὸς τῶνδε τῶν βουλευμάτων,  
καὶ δεῖξον ἀνθρώποισι τάπιτίμια  
τῆς δυσσεβείας οἷα δωροῦνται θεοί. 1380

## ΧΟΡΟΣ.

ἴδεθ' ὅπη προνέμεται  
τὸ δυσέριστον αἷμα φυσῶν "Ἄρης. 1385  
βεβᾶσιν ἄρτι δωμάτων ὑπόστεγοι  
μετάδρομοι κακῶν πανουργημάτων  
ἄφυκτοι κύνες,  
ῶστ' οὐ μακρὰν ἔτ' ἀμμένει  
τοῦμὸν φρενῶν δινειρον αἰωρούμενον. 1390  
παράγεται γάρ ἐνέρων  
δολιόποντος ἀρωγὸς εἴσω στέγας,  
ἀρχαιόπλοια πατρὸς εἰς ἐδώλια,

1384 — 1390. = 1391 — 1397.

*νεακόνητον αἷμα χειροῖν ἔχων.*

*δὲ Μαιάς δὲ παῖς*

1395

*'Ερμῆς σφ' ἄγει, δόλον σκότῳ*

*χρύψας, πρὸς αὐτὸν τέρμα, κούκητ' ἐπ' ἀμμένει.*

*ΗΛΕΚΤΡΑ.*

*ὦ φίλιταται γυναικεῖς, ἀνδρες αὐτίκα  
τελοῦσι τοῦργον· ἀλλὰ σῆγα πρόσμενε.*

*ΧΟΡΟΣ.*

*πῶς δή; τί νῦν πράσσουσιν;*

*ΗΛΕΚΤΡΑ.*

*ἡ μὲν ἐσ τάφον* 1400

*λέβητα κοσμεῖ, τῷ δὲ ἐφέστατον πέλας.*

*ΧΟΡΟΣ.*

*σὺ δὲ ἐκτὸς ἦξας πρὸς τί;*

*ΗΛΕΚΤΡΑ.*

*φρουρήσουσ', δῆπος*

*Αἴγισθος ἡμᾶς μὴ λάθῃ μολὼν ἔσω.*

*ΚΛΑΤΤΑΙΜΝΗΣΤΡΑ.*

*αἰαῖ. ἵω στέγαι*

*φίλων ἔρημοι, τῶν δὲ ἀπολλύντων πλέα.* 1405

*ΗΛΕΚΤΡΑ.*

*βοᾷ τις ἐνδον. οὐκ ἀκούετ', ὦ φίλαι;*

*ΧΟΡΟΣ.*

*ῆκουσ' ἀνήκουστα δύστανος, ὥστε φρεΐξαι.*

*ΚΛΑΤΤΑΙΜΝΗΣΤΡΑ.*

*οἴμοι τάλαιν'. Αἴγισθε, ποῦ ποτ' ὅν κυρεῖς;*

*ΗΛΕΚΤΡΑ.*

*ἰδοὺ μάλ' αὖ θροεῖς τις.*

1398 — 1421. = 1422 — 1441.

**ΚΛΑΤΤΑΙΜΝΗΣΤΡΑ.**

ω τέκνον τέκνου,

1410

οἶκτειρε τὴν τεκοῦσαν.

**ΗΛΕΚΤΡΑ.**

ἀλλ' οὐχ ἐκ σέθεν.

φωτείρεθ' οὗτος, οὐδ' ὁ χεινήσας πατήρ.

**ΧΟΡΟΣ.**

ὦ πόλις, ὦ γενεὰ τάλαινα, νῦν σε  
μοῖρα καθαμερία φθίνει φθίνει.

**ΚΛΑΤΤΑΙΜΝΗΣΤΡΑ.**

ὤμοι πέπληγμα.

**ΗΛΕΚΤΡΑ.**

πᾶσον, εἰ σθένεις, διπλῆν. 1415

**ΚΛΑΤΤΑΙΜΝΗΣΤΡΑ.**

ὤμοι μάλ' αὖθις.

**ΗΛΕΚΤΡΑ.**

εἰ γὰρ Αἴγισθῳ γ' ὅμοῦ.

**ΧΟΡΟΣ.**

τελοῦσ' ἀραι· ζῶσιν οἱ γᾶς ὑπαὶ κείμενοι.

πολύφροντον γὰρ αἷμ' ὑπεξαιροῦσαι τῶν  
κτανόντων οἱ πάλαι θανόντες.

1420

καὶ μὴν πάρεισιν οἶδε· φοινία δὲ χεὶρ  
στάζει θυηλῆς "Ἄρεος, οὐ δ' ἔχω λέγειν —

**ΗΛΕΚΤΡΑ.**

"Οφέστα, πῶς κυρεῖ \*;

**ΟΡΕΣΤΗΣ.**

τὰν δόμοισι μὲν

καλῶς, "Απόλλων εἰ καλῶς ἐθέσπισεν.

1425

6\*

ΗΛΕΚΤΡΑ. \*

τέθνηκεν ἡ τάλαινα;

ΟΡΕΣΤΗΣ.

μηκέτ' ἐκφοβοῦ  
μητρῶον ὡς σε λῆμ' ἀτιμάσει ποτέ.

ΗΛΕΚΤΡΑ.

\* \* \* \*

\* \* \* \* \* \* \* \*

ΟΡΕΣΤΗΣ.

\* \* \* \* \* \* \* \*

ΧΟΡΟΣ.

παύσασθε, λεύσσω γὰρ Αἴγισθον ἐκ προδήλου.

ΟΡΕΣΤΗΣ.

\* \* \* \* \* \* \* \*

ΗΛΕΚΤΡΑ.

ὦ παῖδες, οὐκ ἀψοφόν;

ΟΡΕΣΤΗΣ.

εἰσορᾶτε ποῦ

1430

τὸν ἄνδρ';

ΗΛΕΚΤΡΑ.

ἐφ' ἥμīν οὗτος ἐκ προαστίου  
χωρεῖ γεγηθὼς \* \* \* \*

ΧΟΡΟΣ.

βāτε κατ' ἀντιθύρων ὅσον τάχιστα,  
νῦν, τὰ πρὸν εὐθέμενοι, τάδ' ὡς πάλιν —

ΟΡΕΣΤΗΣ.

θάρσει· τελοῦμεν.

ΗΛΕΚΤΡΑ.

ἢ νοεῖς ἐπειγέ νυν.

1435

## ΟΡΕΣΤΗΣ.

καὶ δὴ βέβηκα.

## ΗΛΕΚΤΡΑ.

τὰνθάδ' ἀν μέλοιτ' ἐμοί.

## ΧΟΡΟΣ.

δι' ὅτὸς ἀν παῦρόν γ' ὡς ἡπίως ἐννέπειν  
πρὸς ἄνδρα τόνδε συμφέροι, λαθραῖον ὡς  
δρούσῃ πρὸς δίκας ἄγωνα.

1440

## ΑΙΓΙΣΘΟΣ.

τίς οἶδεν ὑμῶν ποῦ ποθ' οἱ Φωκῆς ἔνεινοι,  
οὓς φασ' Ὁρέστην ἡμὶν ἀγγεῖλαι βίον  
λελοιπόθ' ἵππικοῖσιν ἐν ναναγίοις;  
σέ τοι, σὲ κρίνω, ναὶ σὲ, τὴν ἐν τῷ πάρος  
χρόνῳ θρασεῖαν· ὡς μάλιστά σοι μέλειν  
οἴμαι, μάλιστα δ' ἀν κατειδυῖαν φράσαι.

1445

## ΗΛΕΚΤΡΑ.

ἔξοιδα. πῶς γὰρ οὐχί; συμφορᾶς γὰρ ἀν  
ἔξωθεν εἴην τῶν ἔμῶν τῆς φιλτάτης.

## ΑΙΓΙΣΘΟΣ.

ποῦ δῆτ' ἀν εἰεν οἱ ἔνεινοι; δίδασκέ με.

1450

## ΗΛΕΚΤΡΑ.

ἔνδον. φίλης γὰρ προξένου κατήνυσαν.

## ΑΙΓΙΣΘΟΣ.

ἡ καὶ θανόντ' ἥγγειλαν ὡς ἐτητύμως;

## ΗΛΕΚΤΡΑ.

οὐκ, ἀλλὰ κἀπέδειξαν, οὐ λόγῳ μόνον.

## ΑΙΓΙΣΘΟΣ.

πάρεστ' ἄρ' ἡμὶν ὥστε κάμφανῆ μαθεῖν.

## ΗΛΕΚΤΡΑ.

πάρεστι δῆτα καὶ μάλ' ἄζηλος θέα.

1455

ΑΙΓΙΣΘΟΣ.

ἢ πολλὰ χαίρειν μ' εἴπας οὐκ εἰωθότας.

ΗΛΕΚΤΡΑ.

χαίροις ἀν, εἴ σοι χαρτά τυγχάκει τάδε.

ΑΙΓΙΣΘΟΣ.

σιγᾶν ἄνωγα κάναφεικνύναι πέύλας  
πᾶσιν Μυκηναίοισιν Ἀργείοις θ' ὁρᾶν,  
ώς εἴ τις αὐτῶν ἐλπίσιν κεναῖς πάρος  
ἔξηρετ' ἀνδρὸς τοῦδε, νῦν ὁρῶν νεκρὸν  
στόμια δέχηται τάμε, μηδὲ, πρὸς βίαν  
ἔμου κολαστοῦ προστυχῶν, φύσῃ φρένας.

1460

ΗΛΕΚΤΡΑ.

καὶ δὴ τελεῖται τάπ' ἔμου. τῷ γάρ κρόνῳ  
νοῦν ἔσχον, ὅστε συμφέρειν τοῖς κρείσσοσιν.

1465

ΑΙΓΙΣΘΟΣ.

ὦ Ζεῦ, δέδορκα φάσμ', ἄνευ φθόνου μὲν, εὖ  
πεπτωκός εἰ δ' ἔπεστε Νέμεσις, οὐ λέγω.  
χαλᾶτε πᾶν κάλυμμ' ἀπ' ὁφθαλμῶν, δπως  
τὸ συγγενές τοι κάπ' ἔμουν θρήνων τύχῃ.

ΟΡΕΣΤΗΣ.

αὐτὸς σὺ βάσταζ'. οὐκ ἔμὸν τόδ', ἀλλὰ σὸν,  
τὸ ταῦθ' ὁρᾶν τε καὶ προσηγορεῖν φίλας.

ΑΙΓΙΣΘΟΣ.

ἀλλ' εὖ παραινεῖς, κάπιπείσομαι· σὺ δὲ,  
εἴ που καὶ οἶκόν μοι Κλυταῖμνήστρα, κάλει.

ΟΡΕΣΤΗΣ.

αῦτη πέλας σοῦ. μηκέτ' ἄλλοσε σκόπει.

ΑΙΓΙΣΘΟΣ.

οἴμοι, τί λεύσσω;

ΟΡΕΣΤΗΣ.

τίνα φοβεῖ; τίν' ἀγνοεῖς; 1475

ΑΙΓΙΣΘΟΣ.

τίνων ποτ' ἀνδρῶν ἐν μέσοις ἀρχυστάτοις  
πέπιωχ' ὁ τλήμων;

ΟΡΕΣΤΗΣ.

οὐ γὰρ αἰσθάνει πάλαι  
ζῶντας θανοῦσιν οὖνεκ' ἀνταυδῆς ἵσα;

ΑΙΓΙΣΘΟΣ.

οἵμοι, ξυνῆκα τούπος. οὐ γὰρ ἔσθ' ὅπως  
δδ' οὐκ Ὁρέστης ἔσθ' ὁ προσφωνῶν ἐμέ. 1480

ΟΡΕΣΤΗΣ.

καὶ μάντις ὃν ἄριστος ἐσφάλλου πάλαι.

ΑΙΓΙΣΘΟΣ.

ὅλωλα δὴ δεέλαιος. ἀλλά μοι πάρεσ  
καν σμικρὸν εἰπεῖν.

ΗΛΕΚΤΡΑ.

μὴ πέρα λέγειν ἔα

πρὸς θεῶν, ἀδελφὲ, μηδὲ μηκύνειν λόγους.

τί γὰρ βροτῶν ἀν σὺν κακοῖς μεμιγμένων 1485

θνήσκειν ὁ μέλλων τοῦ χρόνου κέρδος φέροι;

ἀλλ' ὡς τάχιστα κτεῖνε, καὶ κτανθὼν πρόθεις

τάφεῦσιν, ὃν τόνδ' εἰκός ἔστι τυγχάνειν,

ἄκοπτον ἡμῶν. ὡς ἐμοὶ τόδ' ἀν κακῶν

μόνον γένοιτο τῶν πάλαι λυτήριον. 1490

ΟΡΕΣΤΗΣ.

χωροῖς ἀν εἴσω σὺν τάχει. λόγων γὰρ οὐ  
νῦν ἔστιν ἀγῶν, ἀλλὰ σῆς ψυχῆς πέρι.

ΑΙΓΙΣΘΟΣ.

τί δ' ἐσ δόμους ἄγεις με; πῶς, τόδ' εἰ καλὸν  
τοῦργον, σκότου δεῖ, κού πρόχειρος εἰ κτανεῖν;  
ΟΡΕΣΤΗΣ.

μὴ τάσσε· χώρει δ' ἔνθαπερ κατέκτανες  
πατέρα τὸν ἀμὸν, ὃς ἀν ἐν ταντῷ θάνης.

1495

ΑΙΓΙΣΘΟΣ.

ἡ πᾶσ' ἀνάγκη τήνδε τὴν στέγην ἰδεῖν  
τά τ' ὄντα καὶ μέλλοντα Πελοπιδῶν κακό;

ΟΡΕΣΤΗΣ.

τὰ γοῦν σ'. ἐγώ σοι μάντις εἰμὶ τῶνδ' ἄκρος.

ΑΙΓΙΣΘΟΣ.

ἀλλ' οὐ πατρῷαν τὴν τέχνην ἐκόμπασας.

1500

ΟΡΕΣΤΗΣ.

πόλλ' ἀντιφωνεῖς, ἡ δ' ὁδὸς βραδύνεται.

ἀλλ' ἔρφ'.

ΑΙΓΙΣΘΟΣ.

ὑφηγοῦ.

ΟΡΕΣΤΗΣ.

σοὶ βαδιστέον πάρος.

ΑΙΓΙΣΘΟΣ.

ἡ μὴ φύγω σε;

ΟΡΕΣΤΗΣ.

μὴ μὲν οὖν καθ' ἥδονην

θάνης· φυλάξαι δεῖ με τοῦτο σοι πικρόν.

χρῆν δ' εὐθὺς εἶναι τήνδε τοῖς πᾶσιν δίκην,

δῖτις πέρα πράσσειν γε τῶν νόμων θέλει,

κτείνειν. τὸ γὰρ πανοῦργον οὐκ ἀν ἦν πολύ.

ΧΟΡΟΣ.

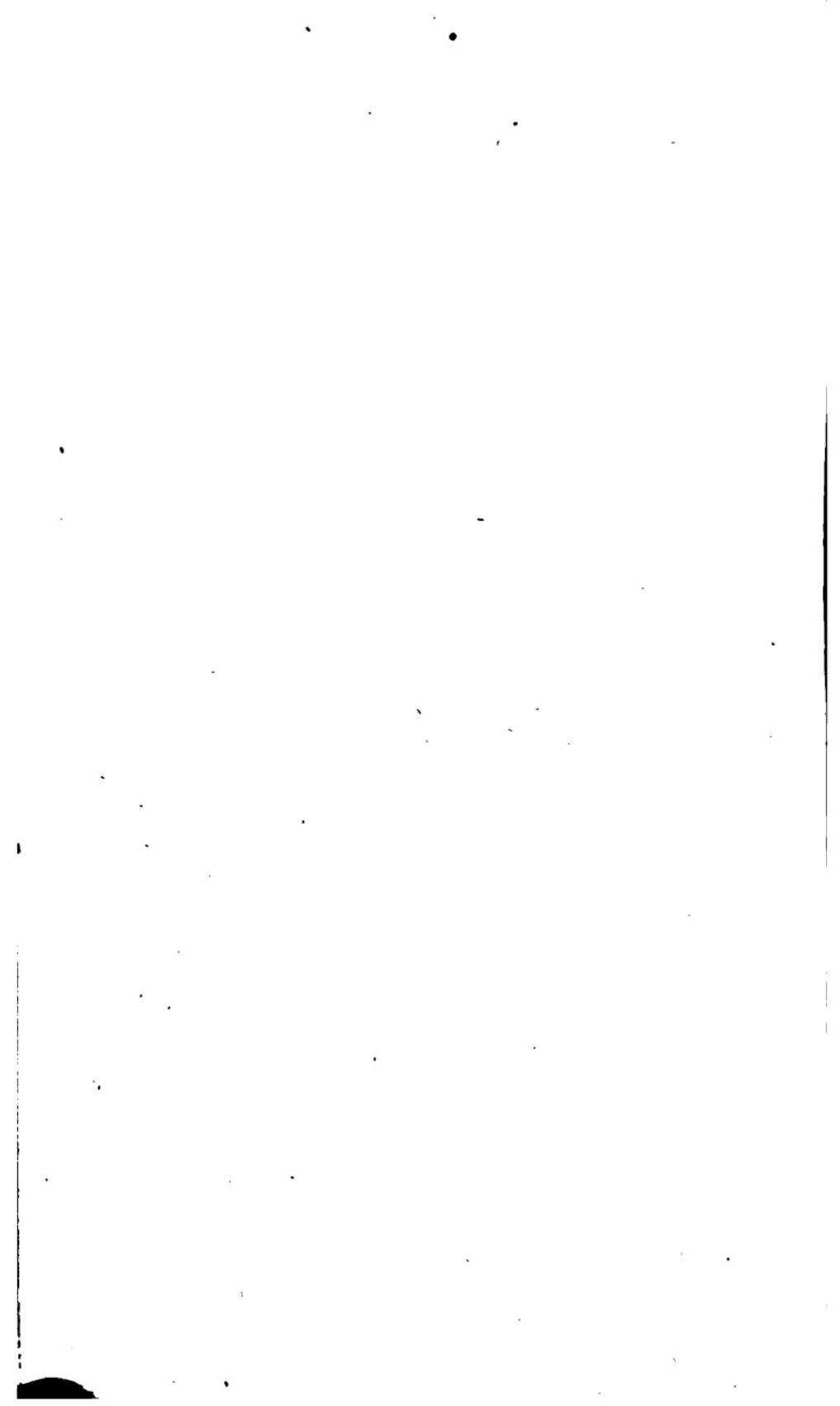
ὦ σπέρμ' Ἀτρέως, ὃς πολλὰ παθὸν

δι' ἐλευθερίας μόλις ἐξῆλθες,

τῇ νῦν ὅρμῃ τελεωθέν.

1510

## **N O T E S.**



## N O T E S .

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1 – 10. The old servant, standing at the gate of Mycenæ, points out to Orestes and Pylades the principal objects that were in sight. He begins with the territory which lay around them, for Ἀργος here, as often in Homer and elsewhere, denotes the region. Indeed this was its earlier signification, for the word meant *a plain* in the language of the Pelasgi. The region Argos, is called the ἀλσος, or sacred plot, of Io, something as the city Thebes, in Antig. 845, is called the ἀλσος of the local Goddess Theba. The city Argos, which was fifty stades distant from Mycenæ, is next denoted by its *agora*, called Αὐξεῖος, as being under the protection of Apollo Lycius, whose temple, one of the most important in Greece, stood on one side of it. (See Siebelis on Pausan. 2. 19; Leake's Morea, Vol. 2. 403.) Nearer to their position was the famous temple of Juno, protectress of Argos, distant five and forty stades (Herodot. 1. 31,) from this city, and fifteen (Pausan. 2. 17,) or ten (Strabo, p. 368,) from Mycenæ, and lying on the left hand to one who looked towards Argos. Finally, the place to which they were come was Mycenæ, rich in gold (Iliad vii. 180); and they stood before the house of its kings, or its acropolis. For the description of this acropolis, and of its recessed gateway, as well as of the strange subterraneous chamber without the walls, called the treasury of Atreus, the reader is referred to Clarke's Travels, Amer. éd. 4. 177; Dodwell's Greece, 2. 228; Leake's Morea, 2. 368. Though it is not certain that Sophocles had inspected this scene, nor probable that it was

represented before the eyes of the theatre, as it appeared, yet it is certain that this description agrees well with what the existing remains show to have been the reality. The opinion of those critics, including also the writer of the Argument, and the Scholiast, who have thought that the poet laid his scene in Argos, and confounded Argos and Mycenæ, seems to be refuted by *οἱ δὲ ιχάρουμεν*, v. 8, which shows, that the place where they had arrived was different from those previously pointed out, and was now mentioned for the first time.

*ἄλσος* is in apposition with *Ἄργος*, and *τόδι* is the subject of *έστι* understood. — *αὐτη*, according to Musgrave, “vix nisi de locis in propinquuo sitis adhiberi potest.” But *οὗτος* may be used in pointing out an object, though at a distance. Thus Helen, Iliad iii. 178, 200, employs it in pointing out to Priam, from the wall, the Grecian heroes in the plain before Troy. And if *αὐτη* could not have been used in speaking of the real scene, it was proper upon the stage, where absolute distances were not thought of. — *ιχάρουμεν* here takes the ordinary perfect sense of *ἦκώ*, *I am come*, as in v. 1102, and Antig. 224. — *φάσκειν* is used for an imperative, as in Philoctet. 1411, CEd. R. 462; but perhaps *ἔξεστι* of v. 2, was still in the poet’s mind. It denotes here *to declare, to say with satisfaction*. — *δῶμα* is in the accusative according to Herm.

18. *σαφῆ* expresses the effect of *κινεῖ*, = *ῶστε σ. εἶναι*. See Antig. 791, and comp. v. 27.

19. *εὐφρόνη ἀστρων*, *night of stars*. i. e. starry night. Comp. *πτέρυγι χιονος*, Antig. 114. *εὐφρόνη* is a word for *νύξ*, like *εὐμενίδες* for *ἔρινθες*, derived from *εὐφρων*, and used in order to avoid the ill omen, which the utterance of these words of gloomy import on certain occasions would afford.

21. Pylades is a mute character: otherwise in the closing part of the play, there would be four speakers on the stage, which was not allowed. The old attendant invites both to deliberate, but Orestes says all that is necessary; the plan having been completely arranged between them. — *ἔτανθ’*

(supply ἐσμέν) ίνα. The text follows a correction of Hotchkiss (in Gaisford on Hephæstion, p. 218), only that ἔστι' ἔτι' is Hermann's emendation for ἔστιν. The MSS. have ἐνταῦθῳ  
ἐσμέν or ἐμέν | οὐκ ἔτι', which latter Herm. and Monk adopt. But ἐσμέν violates the rules of the measure, and, if Sophocles had used ἐμέν for ἐσμέν, as Callimachus seems to have done, we should have known of it from the grammarians. ἐσμέν was added by a scribe to explain the construction, and thus ίνα was thrust forwards into the next line, where the necessary changes were made. Then the metre was restored by means of ἐμέν.

24. The construction of γεγώς with σημεῖα φαίνεις is the same, as with δηλοῖς or φαίνεις alone.

27. "Quemadmodum, post ὅτε, ἐπειδή, ἕως sæpe in apodosi ponitur δι, ita etiam in comparationibus. Proprie in his formulis abrumpi oratio post protasin existimanda est, et deinde alio modo continuari." Herm.

34. ἀρούμην may, as Herm. observes, be either in the future or the second aorist optative. In *oratio recta*, the construction would be, *I come*. — ὡς μάθω ὅπως ἀρωμαι, or ὅπως ἀροῦμαι. ἡρόμην, second aorist, coexists with ἡράμην first aorist.

35. χρῆ is from χράω, *I give an oracle*, being contracted like ζῆ. So ἐξέχοη, CEd. Col. 87, like τίη, from ἐκχράω.

36. αὐτόν, *in person*, and not by the agency of another.

37. Divine justice appointed Orestes, as next of kin to the slain, not only to requite blood with blood, but also guile with guile. Thus not only exact retribution was obtained from the guileful murderers, but the measure also was pursued, of suddenly surprising them in the midst of their guilty enjoyment; — a measure, which the Greeks, like the rest of mankind, naturally felt to be worthy of divine justice, and saw pursued in the system of the world. — χειρός is to be taken with σφαγάς, and shows more fully that the murder must be the work of *his own hand*.

40. πᾶν τὸ δρῶμενον, *all that is doing or going on*. The passive participle here denotes exact present time, as in 1333.

42–43. *οὐ μὴ γνῶσι = οὐ γνωσονται.* See the note on 1052. *μὴ* is not to be supplied in the next clause after *οὐδέ*. — *ἡνθισμένοι.* This participle is probably used with a latitude of meaning to denote not merely his complexion, but his countenance and appearance. It stands by itself. *For by reason of thine old age and the length of time, they will not know thee, nor will they even suspect thee, having thy present appearance.*

45. *ἀνδρὸς Φανοτέως, viro quopiam nomine Phanoteo.* Herm. *ἀνδρός* is added, to make it seem that the old man does not know much of Phanoteus, or of his relations with *Ægisthus*. Phanoteus was the friend of *Ægisthus* according to v. 671, and would naturally be the first to send such pleasant tidings. He is not to be confounded with Strophius (v. 1111), whom Euripides makes the father of Pylades, and allied by marriage to the house of Atreus (Iph. in Taur. 917–919; and who, as next of kin, and living near the Pythian course (Pind. Pyth. 11. 54), had the care of the corpse of Orestes.

46. *τυγχάνει.* For the omission of *οὐ* comp. Antig. 487, and v. 313 *infra*, *ἀγροῖσι τυγχάνει*, where we can use a similar ellipsis in English.

47. *προστιθετεῖς*, i. e. *π. αὐτὸν*, sc. *τὸν ὄφον*. This construction is adopted, instead of either *ἄγγελλε ὄφον* or *ἄγγελλε προστιθετεῖς ὄφον*, and has the effect of causing the servant's mind to dwell the longer upon the importance of making use of the oath.

48. *ἀναγκαῖας τύχης.* This phrase in Ajax 485, is used of the unavoidable or constrained condition of slavery. Here it denotes an *unavoidable disaster*, one that came upon him with irresistible violence.

49. The Schol. calls attention to the anachronism here; the Pythian games being of later origin.

50. *ἕστατω* is from *ἕσταθι*, shortened form of the imperative of *ἕστηκα*.

51, 52. *ἔφιστο*, sc. *ὁ Φοῖβος.* — *χαρατόμοις χλιδαῖς*, with the ornament of locks of hair cut from the head. They are

called *χλιδαῖ* in reference to the tomb. *καρατόμος* (*καράτομος*), means, 1. *cutting the head*. 2. *beheaded*. Alcest. 1118. From No. 1. flows the sense in the present passage, where the *head* is put for the *hair of the head*. The decorations of the tomb consisted in cutting the hair, i. e. in cut hair. In Eurip. Troades 564, *καρατόμος ἐρημία* seems to be *solitude consisting in or caused by beheading*, i. e. by slaughter.

54. *τύπωμα* = *ἄγγος*, properly a vessel made by beating or hammering. — *ἡρμένοι* = *ἔχοντες ἡρμένον*. For this idiom see Prometh. 362, 711. — The expression *χαλκόπλευρον τύπωμα* was suggested by *λέβητος χαλκέον πλευρώματα*, Choëph. 675 (686).

55, 56. *πον*, *opinor*. Take the particle with *οἴνθα*. So Monk and Herm. — *κλέπτοντες* = *ἀπατῶντες*. Comp. Antig. 681, 1218.

61. *κακόν*, *of bad omen*. See Brunck's note.

63. *μάτην* = *ψευδῶς*. — The poet refers to cases like those of Solon and Pythagoras, who reappeared after being reputed dead. How Herm. can suppose that the allusion is to men sent into exile and then recalled, I see not; since reputed death is expressly mentioned.

65, 66. “Perperam a Brunckio illatum ὡς [thus]: Ut ὁς sæpe significantius in principio orationis ponitur, et apud Latinos *qui*, sic etiam ὡς [in which way].” Herm: — *ἀπὸ* — *φήμης* is taken with *λάμψειν δεδορχότα*, and not with the latter word only. There ought therefore to be no comma after *δεδορχότ*: This participle = *ζῶντα*. Comp. *βλέπειν* so used, Alcest. 143.

72. Supply the verb *δέξασθε*, which is suggested by its opposite *ἀποστείλητε*. Comp. Antig. 29.

75. The sense is, *for it is the fit time (to do so), which is for men the chief director of every undertaking*, i. e. which ought to be chiefly consulted and to guide in all things. Comp. Philoctet. 837, where *καιρός*, *opportunity*, is said to have understanding of all things.

79. *ὑπό* in *ὑποστενούσης*, means in an *under tone*.

81. The first person of the subjunctive often stands with-

out a conjunction after βούλει and θέλει. Comp. Mt. § 516, 3. — κανακούσωμεν is taken by the Schol. and others for καὶ ἀνακούσωμεν, ἀνά denoting *over again*; but by Herm. for καὶ ἀνακούσωμεν.

84, 85. λοντρά = χοάς, as in vv. 434, 1139. — κράτος τῶν δρωμέων, *superiority in what we are doing*, the attainment of our designs. νίκη and κράτος take a genitive, as in the phrase νίκη δήριος, Agam. 916. — ἐφ' ημῖν is instead of a simple dative. Comp. Antig. 57, 139.

87. γῆς ἴσθμοιρος ἀνήρ, *æther parem cum terra ambitum habens*. Herm. γῆς is for γῇ by a rare construction, which ὅμοιος and ἵσος sometimes adopt. Comp. Thom. Mag. voce ὅμοιος. The expression is perhaps borrowed from Choëph. 317, σκότῳ φάσις ἴσθμοιρον.

89. ἀντήρεις, *opposite, alternating with*, sc. θρήνοις. So Suidas. Some join ἀ. στέργων together, *directed against, aimed at, the breast*. This is favored by the fact that πληγή is rarely found with the genitive of the thing struck in the tragic poets, but usually with that of the weapon. Yet the emphatic position of ἀντήρεις speaks strongly for the sense given by Suidas.

91. ὑπολειφθῆ, Schol., παρεῖλθη, Brunck, *recessit*. This meaning of the passive has no support from usage, as far as I have noticed. Is not the sense rather, whenever *night* is *left behind*, i. e. when I pass beyond it into day?

92. τὰ πανυχίδων. For the periphrastic use of the article and genitive, see Mt. § 285. — ἡδη is to be taken with this clause, and not with ξυνιεσσι according to Hermann. It has the force of *quinetiam*. Comp. Bremi on Æschines, p. 398.

96. ἔξενισεν, Suidas, ἀντὶ τοῦ ἀπέκτεινεν; who cites from Archilochus, ξείνια δυσμενέσι λυγρὰ χαριζόμενος, *giving a bitter reception to an enemy*. But Ersfurdt observes, that the word was chosen, as alluding to the fatal feast at Agamemnon's return.

100. οἰκτος τούτων. Comp. Alcest. 426.

105 – 109. In the first clause, λεύσσω is to be supplied from

the next ensuing. This word crept into v. 105 to the injury of the measure. — μὴ οὐ προφωνεῖν follows οὐ λιξω. I will not cease — so as not to utter forth. — ἐπὶ σωκτῷ. ἐπὶ denotes object or design, according to Hermann, who translates ηχῶ εἰς, *clamorem ad luctum provocantem alios*, but better, according to Mt. § 586, connexion, so that the phrase means *attended with wailing*. How could Electra, who despaired (v. 100) of finding sympathy, have thought of exciting the grief of others.

111. *Aqá*, the vengeance, which is denounced in curses, personified; *Dira*. The ancients sometimes spoke of *Aqai* in the plural, and sometimes confounded them with the Erinyes. (Comp. Aesch. Furies, 395 (417). The cause of this personification lay perhaps in the idea common to many ancient nations, that curses in some way procured their own fulfilment. — In v. 112 *Ἐρινύες* is pronounced in three syllables by synizesis.

113, 114. Several words have fallen out here, as is shown by the measure, and by δρᾶτ', which requires a word beginning with a vowel after it. It is not clear therefore whether τοὺς ὑποκλεπτομένους is to be taken actively or passively. If the latter, it is the same as τοὺς ἔχοντας (*εὐνάς αὐτῶν*) ὑποκλεπτομέρας (comp. v. 54), i. e. those who have adultery committed against them.

119, 120. Porson (ap. Monk) thus rendered this passage: *For I am no longer able by myself to draw up the weight of grief, which is in the opposite scale.* — σωκῶ = δύναμαι, ισχύω; a rare word, borrowed perhaps from Aesch. Furies 36, and derived through σῶκος, *strong* (Iliad xx. 72), from σῶς. — ὅγειν, to raise, weigh, or balance. Comp. Demost. c. Androt. p. 617, Reiske, χρυσίδες τέτταρες ἢ τρεῖς, ἄγονα διάστη μνᾶν, *three or four golden vessels, each weighing a mina*. The sense of weighing flows from that of drawing (i. e. producing motion, in a loaded scale,) as is shown by Εἴκειν, which has them both. Comp. Herodot. 1. 51.

122–125. “Recte Triclinius constructionem explicat τάκεις οἰμωγὰν Ἀγαμέμνονα, quod idem est ac τάκεις οἰμώζουσα

*Αγαμέμνονα.*" Herm. *οἰμωγάν* follows *τάχεις* like a **noun of** its own signification, being the same as *οἰμώγεις*, *τήκουσα*, *οἰμωγάν* (comp. Prometh. 903), and takes an object in the accusative, as its verb would. See the note on Antig. 786, and comp. Aesch. Sept. ad Theb. 270 (289), cited by Triclinius, *μέριμναι ξωπυροῦσι τάρβος τὸν ἀμφιτειχῆ λεών, my thoughts kindle fear of the forces around the walls.* The form of the sentence is like that in v. 328, *τίνα τίνδε φάτεν φωνεῖς.* The sense is, *What is this so restless wailing, with which thou dost ever pine away, for Agamemnon.*

129. *γενέθλια*, Doric for *γενέθλη*.

137. *τὸν εὖ Αἴδα λέμνας πατέρα* is for *τὸν ἐν Αἴδα λέμνα·π.* by an attraction of the preposition to *ἀντάσεις*, which contains the idea of motion.

140, 141. The sense is, *thou art destroying thyself by passing on in thy groaning from moderation to excessive grief.* *στενάχουσα*, owing to the influence of the prepositions *ἀπό* — *ἐπί*, is taken in a pregnant sense. Comp. Alcest. 67.

144. "Ultimus versus apodosin, quæ protasin præcedit (i. e. v. 143), repetitam continent." Herm. —— *μοι* = *quæ so*, the pleonastic, or *ethic dative*, as it is sometimes called.

147. *ἄραρεν*, from *ἡραρεν*, second aorist, which has a short in the penult, while the penult of the perfect *ἄραρα* is long.

149. *Ἄτος ἄγγελος.* The nightingale is so called as the messenger of spring, sent by Jove.

150. For *σὲ δε*, after the vocative, see Prometh. 3. *νέμω* = *νομίζω*. Comp. v. 598: She regards Niobe as a divinity, inasmuch as she attaches extraordinary honor and respect to her, on account of her incessant grief.

151. *ἄτε* for *ῃ*. See Mt. § 483.

152. *αἰαῖ.* "Non gemit Niobæ sortem, sed de se ipsâ cogitans ita exclamat." Herm.

155, 156. The sense is, *in regard to which* (sc. *ἄχος*), *you surpass those within* (the house), *with whom you are of common origin, and their sister by birth.* —— *περισσά* follows *περὶ* in taking a genitive *τῶν ἔρδον* (*ὄντων*). —— *ὅμοθεν*, as well as *ξύναιμος*, takes the dative *οἰς*.

157 — 163. οἵα, *of which description*, i. e. one of whom. In the next lines Orestes is mentioned by a natural association of ideas, although not one τῶν ἔρδον. — ἀχέων is taken by the extant Scholiast, Suidas, and others for a participle. It seems, however, to be inapposite for the chorus, while dissuading Electra from immoderate grief, to speak of Orestes as grieving. Hermann therefore regards ἀχέων as a noun following κρυπτᾶ. The sense is, *and he, happy in his youth* (hidden, stolen away, i. e.) *secluded from sorrows*. — Διός εὐφρονί βῆματι, *Jupiter's propitious guidance*. βῆμα here appears to be the verbal of the causative sense of βαῖνω, which its first aorist has. — Ὁρέστας takes the case of its relative, instead of appearing in the first clause as a nominative. See Antig. 404.

164. ἀκάματα = ἀκαμάτως.

165. οἰχώ, Suidas and Schol. περιέρχομαι. Perhaps ἀπόλ-λυμαι would explain it better. Comp. the parallel place, 303, 304.

166. τὸν ἀνήνυτον οἴτον κακῶν, *hanc perpetuam sortem malorum*. Herm.

169, 170. τι ἀγγελίας = τις ἀγγελία. Comp. Antig. 1229; Mt. § 442, 3. — ἀπατώμενον has a passive sense, according to Herm., so that the sense is, *what message goes to him for me, without being frustrated of its purpose*. But the active sense is better, for the words ἀεὶ ποθεῖ contain the substance of the messages of Orestes to his sister, and οὐκ ἀξεῖ φανῆναι explain the cause why ἀπατώμενον is used. *What message comes for me, without (deceiving or) disappointing me.*

174. Brunck with most MSS. reads ξαπλι μέγας ἐν οὐρανῷ. Heath proposed ξει μέγας οὐρανῷ. ξει has since been found in a Florence MS., and ἐν renders the verse unlike the corresponding one in the strophe. Hermann gives μέγας ξε' ἐν οὐρανῷ.

179. εὐμαρής here denotes *ease of temper, good nature, kindness*. Time is so called, as at length about to raise up defenders for Electra, and bring her out of her difficulties.

180–184. The sense is, *for neither is he, who inhabits Crissa's cattle-feeding shore, the boy born of Agamemnon, not to return; nor is the god, who reigns by the Acheron, regardless.* ἀπερίφοτος, meaning properly *non redux*, and therefore here implying his being regardless of vengeance, by *zeugma*, in the second clause, takes the place of a word with that meaning; e. g. ἀνεπιστροφος. — βουρόμον ἀκτάν is in apposition with τὰν Κρίσαν, where the article is used because the place was well known. Comp. τῆς Κορίνθου, CEd. R. 936, spoken of for the first time, and τὰς Ἀθήνας, CEd. Col. 24. Here the fertile Criscean plain is intended, which lay under Parnassus around the gulf of the same name, and in which (v. 730) the Pythian games were held. It is fitly called βουρόμος, as it was probably in the poet's days untilled and devoted to Apollo, a grazing-place for his sacred flocks. (Comp. AEschin. c. Ctes. p. 405, ed. Taylor.)

186. ἀνέλπιστος, *without hoping, without being visited by hope.* — ἀρχῶ, Suid. ισχύω, ὑπομεῖναι δύναμαι.

189. ἀναξία, Suid. ἀξίαν οὐκ ἔχοντα, ἀλλ' ἄτιμος.

192. κεναῖς τραπέζαις, the opposite of πλονοῖς τραπέζαι, v. 362. — ἀμφίσταμαι, *I place myself near, or by.* ἐποτα-μαι, the common reading, arose from the wrongly written ἀφίσταμαι, which is found in a Florence MS.

193–197. The sense seems to be, *sad was the cry uttered at his return; yea, sad, when in thy father's bed the stroke of brazen hatchets was aimed against him.* By the first clause Hermann understands the laments of the people presaging his death, upon his return. Both clauses, however, may point at the same thing, viz. Agamemnon's death-cry, which was uttered when, or just after, he came back. — νόστοις is the time, and the preposition ἐν need not be supplied. — οἱ is Hermann's emendation for οὐ, and seems necessary for the sense. “Hiatum accepit poeta ab epicis,” says Herm., who cites a parallel case from Trachin. 650, ἀ δὲ οἱ. — Agamemnon, according to Aeschylus, was slain at the bath, where his wife, who was attending upon him, entangled him in a tunic sewed together at the top. Comp.

*Æsch. Agam.* 1078, 1097, 1518, (ed. Blomf.) Here Sophocles represents him as taking his rest, probably after bathing, as Triclinius says. Brunck translates *χολταις* by *thalamo*. — *γενύσων*. See *Antig.* 249.

198 – 200. *φράσας* for *φρουάμενος*. — The next line is rendered by Herm., *horrificam horrifice procreantes sceleris formam*. — *βροτῶν*, i. e. *τις βροτῶν*.

201, 202. The sense would be complete without *πλέον*, or with *ἐχθρά* merely, instead of *ἐχθράτα*; but the union of the two constructions gives force to Electra's expression of her feeling. *δῆ* also adds emphasis to the superlative, as it often does elsewhere. Mt. § 603.

205. *τοὺς θανάτους* stands instead of *ῷ θάνατοι οὐ*. The demonstrative is used relatively, and the noun follows it in its case. See v. 163.

209. *οἵς*, sc. the murderers implied in *χειροῖν*.

213. Take *φράσον* by itself: *φωνεῖν* is for *φώνει*.

214. *εἰς οἴων*. Schol., *εἰς οἴων ἀγαθῶν*, and so Brunck. Perhaps *εἰς οἴων αἰτιῶν* would better express the idea. — *τὰ παρόντα = τὰ νῦν, νῦν*. — *οἰκεῖας = ἴδιας*.

218. sc. because by despondency and grief she irritated her mother, and *Ægisthus*, as 290 shows.

219, 220. A passage of difficult construction. One Schol. paraphrases it thus: *τοῖς χριτοῦσιν οὐ δι' ἔριδος δεῖ εἰς ταῦτα προσπελάζειν*; and Brunck after another still more loosely, *et qui cum potentioribus jurgio contendere haud conducibile est*. The construction must be *τὰ δέ* (i. e. *ταῦτα* or *κατὰ ταῦτα δέ*) *οὐκ ἐριστὰ* (*οὐ δεῖ ἐρίξειν*) *τοῖς δυνατοῖς*, *ῶστε πλάθειν αὐτοῖς*. These things are not to be made matters of contention with the powerful so as to approach them, i. e. so as to come to their very face in the contention. But Hermann writes *τάδε* for *τὰ δέ*, and joins the clause with the foregoing. The construction then is *ῶστε πλάθειν τοῖς δυνατοῖς κατὰ τάδε* *ἄ* *οὐκ ἐριστά* *ἐστιν*. *πλάθειν = πλάθειν δι' ἔριδος*, to join in contention with. *τάδε* must refer to the subject of Electra's complaints, the crimes of the guilty pair.

223. *οὐ σχήσω ταύτας ἄτας*, *I will not prevent or keep off*

*these evils*, i. e. the harm, which the chorus, in v. 215, accuses her of bringing upon herself. —— *δεινοῖς*, according to Herm., the atrocious crimes of Clytemnestra and her paramour.

226. “Scholiastæ et Suidas τίνι pro πρὸς τίνος accipiunt: quos sequitur Brunckius: recte. Hoc dicit, *a quo enim opportuna afferente utile quid audiam*, i. e. *quis ita opportuna sentit, ut utile quid ad me consolandum proferat.*” Herm. For the construction of the dative *τίνι*, comp. Mt. § 394, 3, and see v. 442.

232. ἀνάριθμος θρήνων. Comp. χρόνος ἀνάριθμος ἡμερῶν. Trachin. 247, and for the genitive the phrase in v. 36.

237. ἀμελεῖν ἐπὶ τίνι is a rarer construction for ἀμελεῖν *τίνος*. This verb is even found with an accusative.

240 – 244. The sense is, *nor, if I am possessed of any good thing, may I enjoy it in quiet, if I restrain the wings of loud lamentations, so that they honor not my parent.* πρόσκειμαι χρηστῷ = χρηστὸν πρόσκειται μοι, is attached, or pertains, to me. Comp. 1040. —— ἵσχουσα = ἐὰν ἵσχω. —— γονέων for γονέως. —— ἐκτίμονς denotes the effect of *ἵσχουσα*, = ὥστε ἐκτίμονς εἶναι, ὥστε μὴ τιμᾶν.

244 – 250. For *εἰ* with the fut. indic., and an optative in the apodosis, instead of another fut. indic., see Mt. § 524. 2, 1.

251. τὸ σὸν σπεύδοντα, *tuis rebus studens.* The same phrase occurs in Plat. Gorg. 455. C. For *σπεύδειν* with an accus., see Mt. § 423.

259. The relative refers not to τάδε the immediate antecedent, but to πατρῷα πῆματα, the chief subject of thought; which words include, besides the murder of her father, its consequences, such as the triumph of the murderers and her own forlorn condition.

261. τὰ μητρὸς — ἔχθιστα = μητήρ — ἔχθιστη. The construction with the verb is the same as in Trachin. 1174, ταῦτ' οὖν ἐπειδὴ λαμπρὰ συμβαίνει, and probably arises from an ellipsis of ὅντα, which is sometimes joined with this verb, instead of εἶναι.

269. *παρεστῶνς*, like many adjectives, may be resolved into a preposition and its primitive noun, = *παρὰ τῇ έστιᾳ*. Comp. Mt. § 446, 8, and vv. 313, 419.

271. *τελευταῖον*, *extreme*. I have not found this meaning of the word elsewhere in the tragic poets.

278. *τότε, oīm*. Brunck. But the word means nothing more than *then*, i. e. at that well known time. — By *that day* the poet intends that day of each month.

290. *μηλοσφαγῆν*, though a neuter, adopts the construction of *σφάττειν* its primitive. Or *ἴρα* may be an instance of the apposition which we have in Alcest. 7.

283. *πατρός* follows *ἐπωνομασμένην*. So *ἐπώνυμός τιος*, *καλεῖσθαι ἐπὶ τιος* are used, the preposition answering in these cases to our *after*. Comp. Mt. § 375, 3.

287. *λόγοισι γενναλα*, Schol. *εὐγενῆς λόγοισι, καὶ οὐ πράξεσιν*. And so Brunck. It is better, with Erfurdt, to explain the phrase ironically, as referring to the low, abusive language of Clytemnestra, a specimen of which follows.

289. *δύσαθεον*. Suid. *ἀσεβίς*. So Æschylus uses the word in several places. Here in Clytemnestra's mouth it denotes failure in filial duty towards herself. Brunck renders it *diis invisum*.

299. *οὐν δ' ἐποτρύνει — ταῦτα*, “simulque instigat eam ad illa, i. e. ad sumendum quam minatur vindictam. Et sic Scholiastes.” Herm. But Dind. after Blomf. reads *ταῦτά*.

300, 301. The sense is, *this utter coward, this mere evil, that fights his battles with women's help*. — *ἡ πᾶσα βλάβη* occurs in the same sense in Philoct. 622, cited by Brunck. The phrase is like many in Greek, and like our expression, *I am all attention*.

305, 306. *μέλλων* = *βραδύνων*. — *διέφθορεν*. The earlier Attic writers used this second perfect in a transitive sense in preference to *διέφθαρκα*, (which, however, was also in use,) while in Homer, in the Ionic, and latest Attic writers, the intransitive sense was current.

308, 309. For the play upon *κακός*, comp. Alcest. 702. — Hermann and other editors have *πολλή γ'*.

313. θυραῖον οἰχεῖν, *to go abroad*. So, Trachin. 533, θυραῖος ἡλθον. θυραῖον = ἔξω θυρῶν. Comp. v. 269. — For τυγχάνει, sc. ὁν, see v. 46. — For δ' ἦν most editors read κάνει.

317, 318. τοῦ κασιγνήτου = περὶ τοῦ κα. — ἡξοντος, ἡ μελλοντος. The participle in such cases usually is accompanied with ὡς, and may be expressed by an infinitive. Comp. Mt. § 569.

323. “Non possunt hæc verba exprimere, quod volunt interpretes, alioqui non tam diu vixisset; sed hoc dicit Electra, non enim diu viverem, nempe si ille non veniret.” Herm.

324. δόμων. It is comparatively rare, that the genitive stands without a preposition in answer to the question whence. Comp. Antig. 10.

325. φύσιν, *by birth*. This word is nearly superfluous, as in v. 1125. — For 328, comp. 122 – 125.

332. οἴδα καμαυτὴν ὅτι ἀλγῶ, for οἴδα ὅτι καὶ αὐτὴ ἀλγῶ, *I know that I myself also grieve*. For this form of sentences comp. Antig. 318.

335. ὑφειμένη, sc. τὰ ιστία, *lowering my sails*. The perf. pass. often has a middle sense.

340. The sentiment is like that in Antig. 63. — For a plural in lieu of a singular verbal, comp. Antig. 677. πάντα is probably an accusative.

343. τὰμὰ νονθετήματα, *your admonitions addressed to me*.

346. φρονοῦσσα = φ. εὖ, the opposite of φ. κακῶς. Choose, says Electra, either to act a foolish part like me, or to be wise (in a prudential point of view) and neglect your father.

349. τιμωρεῖσθαι τινι, *to avenge one's cause*; τινα, *to revenge upon*, or *punish, one*.

351. πρὸς κακοῖσι, *besides the evils, or wrong, in such conduct*.

356. ἐκεῖ is here used of the world below, as in Alcest. 744. This may be easily gathered from the context, but is owing to euphemism. — χάρις is here *the pleasure arising from receiving an honor, gratification*, and stands instead of σιμή repeated. Comp. Antig. 514.

357. *ἥμιν*. This dative is not without its force. The sense is, *thou who hatest for us*, i. e. *our hater*, or you who pretend that you hate.

363. The sense is, *let me have it for my only food, that I do not grieve myself*, i. e. that I escape the pain which base submission to them would occasion me, and rather cause *them* trouble. Brunck changed *μή* into *νη* (*αὐτούς*). But in that case it is not easy to see, why *έμε*, and not *με*, is used. In the received text, *έμε* stands for *έμαυτήν*, “*quia tantum-dem est*,” says Herm., “*ac si dixisset τὸ έμὲ μὲν μὴ λυπεῖν, λυπεῖν δὶ τούτους*.” And this sense Musgrave had previously expressed in his note. Comp. 461, where *σοι* in an enumeration of several persons stands for *σαντῷ*. In such cases the mind rests simply on the person as joined or contrasted with others, and not on the reflexive act.

378. Brunck, Hermann, and others read *σοι* for *τοι*. *τοι*, which has ample MS. authority, denotes *be sure*.

380. According to Mt. § 608, 5, *μήποτε* is here used, and not *οὐποτε*, because the clause is subjective, i. e. what is said is dependent upon, and exists in, the view of Clytemnestra and Agisthus.

384. *ἐν καλῷ*. See Antig. 1097, *ἐν δεινῷ*.

385. In reply to Elmsley, who would read *γάρ* for *δή* after Triclinius, Herm. says “*optime convenit illud δή, ergo, animo indignanti decretumque contemnenti*.”

388. i. e. *τις ἔστι οὗτος ὁ λόγος*, or *αὕτη ἡ ἀρά, ἣν ἐπηράσσω*. Comp. Antig. 427.

404. *ἔστάλην*, *I set out to go*. — *όδοῦ* follows the antecedent of *οἴπερ*, *ἔκεισε*, *thitherward*. — *τὰρα* = *τοι ἀρά*.

405, 406. Brunck observes that the victims, whose blood was poured as a libation upon the tomb, were there burnt. He conceives of Chrysothemis as being attended by servants carrying victims. But it is plain from 405, 431, that the offerings were in her own hand. She went alone to offer a small part of a victim and a libation of its blood to her father. — *τυμβεῦσαι χοάς*, = *ἐπιτυμβίους χοάς δοῦναι*. Antig. 901. This verb in Ajax 1063, Eurip. Hel. 1245, means

*to put in a tomb; here, to put on a tomb.* For its neuter force, *to be in a tomb*, see Antig. 888.

408. "Monkius conjicit ὅν γ' ἔκταν αὐτή. At recte hic abest γέ. Non enim ipsa his verbis respondet Chrysothemis, sed quid Electra in mente habeat dicit." Herm. The words in Electra's mouth would have been without γέ; or at least Chrysothemis would not have given them the emphasis contained in that word.

410. δοκεῖν ἐμοὶ. ὡς or ὥστοι, which are usually found with such restricting infinitives (comp. Alcest. 801), are sometimes omitted.

411. ἀλλὰ is used in opposition to something not expressed. *If never before, be with us yet at least now.* Comp. λέγ' ἀλλὰ τοῦτο, 415, *if you know but little, yet tell this;* ἀλλὰ τῷ χρόνῳ, 1013, *if never before, yet at length.*

419. πῆξαι ἐφέστιον = πῆξαι ἐφ' ἀστιᾳ. Comp. 269. This dream resembles that of Astyages in Herodot. 1. § 108.

425. This seems to have been a custom, the object of which was to obtain the aid of the sun or of the Gods, in averting evil portended by dreams. In Eurip. Iph. in Taur. 42, cited by Brunck, Iphigenia says "the novel visions which this night has brought, I will tell to the air," εἰ τι δὴ τόδ' ἔστ' ἄκος.

433. θάταναι κτερίσματα, *to place (there) mortuary offerings.*

435. By a fine Zeugma χρύψοι, in the clause with χόρει, supplies the place of a verb of appropriate signification with πνοαῖσσιν, as σκέδασσον or δόσ. — For the next line comp. Antig. 197.

439—441. ἀρχήν, *omnino.* It is taken with ἐπίστεψε. — τιλημονεστάτη. Passow gives this word, which obviously denotes a moral quality here and in 275, as in Philoct. 363, the sense of *bold, ready to undertake any crime.* But the analogy of δύστηρος, when denoting crime, as in 121, 806, rather favors the signification *miserable* or *wretched* (in a moral point of view.) — ἐπίστεψε χοὰς τῷδε = ἐπίστεψε τόνδε χοὰς. Mt. § 411, Obs. 3, remarks that "some verbs take as well the dative of the person and the accusative of the

thing, as the accusative of the person and the dative of the thing." But the reason for the dative of a person here is, that, besides the general idea of crowning, or honoring, the poet had in his mind the special one of pouring upon; so that the verb adopts the construction required by *ἐπιχεῖν*.

442. *αὐτῇ* is not to be taken with *σοι*, or with *προσφιλῶς*, which Monk prefers, but with *δέξασθαι*, a construction found in Homer and Pindar. Comp. 226, and Mt. there cited. According to Herm. *δέχεσθαι τινος* or *παρά τινος* means *to receive from*, *δέχεσθαι τινί*, *to receive for the sake of*, or *out of favor to*. The *aorist* infinitive here has a *future* sense, and this takes place not only after verbs which, in themselves, imply futurity, but also after others.

445 – 447. *μασχαλίζειν* denotes to hang under the shoulders, or arm-pits, thence to cut off the extremities of a slain man, and hang them thus under his shoulders. According to Suidas the extremities were joined together, and placed round the neck under the shoulders of the slain, (thus forming a resemblance to the shoulder-band of beasts under the yoke, *μασχαλιστήρ*), as an expiatory rite, or that the murdered person might be powerless to take satisfaction. Another statement in Suidas is, that the murderers wore it upon themselves. Suidas, and others after him, as Blomfield on Choëph. 433, refer to Apol. Rhod. 4. 477, who says that Jason, after killing Absyrtus, "cut off the extremities of the deceased. Thrice he licked off some of the blood, and thrice he spit the abomination out from his teeth, which is the right way for murderers to atone for bloodshed." The learned Schol. on this place, and other writers, tell the same tale with Suidas. Musgrave thinks that these horrid ceremonies were performed, not for the sake of expiation, but out of contumely towards an enemy. But the place from Apollonius shows the contrary. — *καὶ — κάρα κηλίδας ἐξέμαξεν*, and wiped off the blood-spots with his head. *ἐξέμαξεν* must have the same subject as the other verb. The head of Agamemnon performed this deed, as the *instrument*, and what pertained to his head is asserted of him. This also

was a murderer's ceremony, the symbolical purpose of which was, apparently, to transfer the guilt of the murder, to put the blood of the slain man upon his own head. In the *Odys.* xix. 92, we have ἔργον ὃ σὴ κεφαλῆ ἀναμάξεις, *a deed which thou shalt wipe off upon thy head*, i. e. shalt bear the guilt of. In Herodot. 1. § 155, Croesus says, *the things which took place before I did, καὶ ἐγὼ ἐμῇ κεφαλῇ ἀναμάξας φέρω, and I bear them, having wiped them off upon my head.* —— ἐπὶ λουτροῖσι, Brunck, after a gloss, makes to mean, *for an expiation*: others, *at the bath*, near which Agamemnon was slain.

446. ἄρα μή. In the note on Antig. 632, both an inferring, and an interrogative power were given to this formula, as Schaefer has explained it in his "Meletem. Crit." p. 66; who there paraphrases the present passage, *hæc cum ita sint num putas.* But Herm., on Antig. loc. cit., justly denies that ἄρα has this power. "Ἄρα μή," says he, "idem propemodum est quod μή solum, nisi quod ἄρα μή paullo fortius." And Buttmann (index to Plato's Four Dialogues, 4th ed. Berlin, 1822) says, under ἄρα, "ἄρα μή, sicut μή solum, interrogat in re incredibili, ita tamen ut ἄρα addat fere aliquam sollicitudinem, sive veram sive fictam, ne forte ab altero affirmetur." This agrees with the probable origin of the formula from an ellipsis of δεινόν or a kindred word. Comp. Mt. § 608, Obs. 3. ἄρα μή δοκεῖ then means, *is there danger that you think? you do not think, do you?*

449. "Bene monet Brunckius ad Orest. 128, in veteri luctu aliquot tantum cincinnos abscissoes esse; in recenti omnem cæsariem." Herm.

451. λιπαρῆ τρίχα, *suppliant hair*, i. e. hair offered by a suppliant, or which, as a symbol, made supplication in Electra's stead. Comp. 1378, λιπαρεῖ χερᾶ. Another reading, ἀλιπαρῆ, of more MS. authority, was restored to the text, after Brunck, on the authority of the Scholiast, had altered it, by Hermann; according to whom it signifies, *unsuited to supplication*. i. e. *uncombed, squalid*.

453. ζῶμα is here used for ζώνη, according to the Schol., Suid., Thom. Mag., and others. In Homer it means, a garment trussed up. Aeschyl. and Menander (Pollux 7. 51) used the word to denote a garment, probably in Homer's acceptation of it.

454. This his εἰδωλον could do, by appearing to the murderers in visions, to affright or deceive them, and to the avengers, to supply them with courage.

455. εἰς ὑπερτέρας χερός, *victrixi manu*. Herm.

458. ἡ ταῦν δωρούμεθα. The verb here used is, by a *constructio ad sensum*, accommodated to δώροις, implied in the hands which brought the gifts.

459. μέλον. εἶναι seems to be understood, μέλον εἶναι being for μέλειν. Comp. CEd. Col. 653, ἀλλὰ τοῖσδε ἔσται μέλον, for μελήσει.

461. For *sot*, comp. 363.

464. πρὸς εὐσεβείαν = εὐσεβῶς; properly, *in conformity with piety*.

466. The sense is, *for justice has (in it) no reason for contending with two* (opposing the opinion of the chorus and Electra), *but for being forward to act*. This phrase, according to ordinary usage, should have ἐργεῖν and ἐπισπεύδειν as its subjects; comp. Antig. 68, where τὸ περισσά πράσσειν is the subject of οὐχ ἔχει τοῦν οὐδένα. But the standard of judging as to what is reasonable is here the subject.

472. Comp. the first lines of the ode in CEd. R. 1086, 1087.

475. πρόμαντις, so called, as announcing beforehand, by Clytemnestra's vision, the approach of vengeance.

480, 481. κλύουσαν is instead of κλύοντη, by a change of construction. According to Brunck, the poet had in his mind ὑπεστὶ μοι θαρσεῖν, in which case κλύουσαν would be used for the dative, according to a common idiom of the tragic poets. Comp. Elmsley on Medea 727, Prometh. 217, and v. 962, infra. Brunck cites πέπαλται δ' αὐτὸς ἐμὸς φίλον κίσαρ τόνδε κλύουσαν οἴκτον, from Choëph. 408. —— ἀδυπνόων,

"quæ audientes Agamemnonis amicos, quasi suavi quadam aura afflant." Herm.

484. χαλκόπλακτος; Dor. for -πληγτος, *hammered or beaten out of brass*; but Erf. and Herm. give it an active sense, *aere percutiens*. — The chorus say, that neither the dead man, nor the instrument of death, have forgotten the murderer.

489 – 491. πολύπους and πολύχειρ strongly denote the fearful swiftness and grasp of the Fury. — χαλκόπους, Schol. στερεὰ καὶ ἀκοπίαστος ἐν τῷ ἐπιέναι κατὰ τῶν φορέων, *firm and unwearied in pursuing after the murderers*.

492 – 495. An obscure passage, inasmuch as the subject of ἔπειτα and the reference of οἷσιν are doubtful. To the former, Brunck, after Triclinius, gives for a subject ὀμιλλήματα, one Schol. the Fury, another Clytemnestra, Musgrave τυνές. It is plain that only the two first of these opinions are tenable. οἷσιν Triclinius refers to Agamemnon; two Scholiasts to γάμοι, and so Brunck; another and Musgrave to Clytemnestra and her paramour. I think that Triclinius is in the right. The sense is, *for the unhallowed incestuous strugglings of a murderous marriage attacked those whom it was not right*, i. e. the adultery of the guilty pair, or the adulterers themselves, were the cause of death to Agamemnon. In these words the reason is assigned for the coming of the Fury to punish; — a foul murder had been committed by adulterers. — ὀμιλλήματα — γάμων is a periphrastic description of γάμος, or rather answers to *conjugales amplexus*, and as we often find ἄγαμος γάμος in the poets denoting a marriage that is no marriage, i. e. an unfortunate or unhallowed one, so the epithets stand here. — μιαφόρων is used by prolepsis. — οἷσιν οὐ θέμις. This is emphatic. Of all persons it was least right to slay him whom they had so deeply wronged.

495 – 498, πρὸ τῶνδε, *therefore*. — The subject of ἔξει is the ensuing clause. The sense is, *This or the thought possesses me that the sign will never draw nigh to us unblamed by those who were doing and aiding in the deed*, i. e. by the guilty pair; for, as the Schol. says, *when they should suffer for their crimes, they would blame the vision*. With

like brevity Shaksp. says (Henry VIII.), " my mind gave me, ye blew the fire that burns you," i. e. gave me this that. — ἀφεγές governs a dative, like the passive of its primitive verb. — παλᾶν, i. e. παλάστιν. The sign is thought of as at a distance, and as coming nigh, when fulfilled.

503. κατασχήσει, lit. *will come to land*, i. e. come to pass.

512. πρόσφιζος, *from the root, root and all*. With ἐκριφθεῖς, here, it denotes utter destruction : *thrown utterly out, or thrown out, so as utterly to perish*.

516. ἀνειμένη, *left at large*. Comp. Antig. 579.

522. Brunck, Erfurdt, Schaefer, Mt. (§ 549.) take ἄρχω in the sense *I begin*, with καθυβούσουσα. Monk and Herm. put a comma between ἄρχω, *I rule*, and the participle. The latter construction is to be preferred, as making the inconsistency between what Electra had said, and her want of fear and respect for Clytemnestra, more apparent. — Θρασεῖα, sc. εἰμι according to Herm., but the adjective may be taken as an adverb, parallel to πέρα δίκης.

525. Brunck supplies from the foregoing κλίνει πρὸς σέθιστ, and considers οὐδέτε — αὐτὶ a parenthesis. The true construction makes πατήρ the subject of ἔστι αὐτὸν πρόσαγμα, and then again the proper subject of τέθηκεν.

529. ἦ, sc. Δίκη, for κοντὸς ἐγαί μόνη is parenthetical.

533. ὥσπερ ἡ τικτοῦσσ' ἐγώ. "Constructio satis insolens. Ex regula scripturus erat: ἐμοὶ τῇ τικτούσῃ." Schaeff. Or rather ἐμοὶ τικτούσῃ. In explaining ἐμοὶ, the poet introduces this passage, in which ὥσπερ following ἵσος is a very rare mode of expression. The poet had in his mind perhaps another construction, such as τοσοῦτον λύπης — ὥσπερ.

534. τοῦ, χάριν τίνος; "pro qua re? cuius gratia? τοῦ est idem quod ἀντὶ τοῦ, ut in Aristoph. Nub. 22, τοῦ δώδεκα μνᾶς Πασαλα." Herm.

537. ἀντ' ἀδελφοῦ briefly denotes *instead of his brother's killing his own children*.

539. "Some criticize the poet," says the Schol., "for differing from Homer, who makes Hermione the only child of Menelaus and Helen; but herein he agrees with Hesiod, who adds a son, Nicostratus."

541. ής, i. e. πατρός οὐ καὶ μητρός ής. The poet might have used ὡν, but his mind dwelt on Helen; this being especially applicable to her.

543. διέσασθαι (*δαινυμαι*, *δαιω*) is epexegetical. *Had Hades any desire for my children more than for his, to feed upon them?*

545. Μενέλεω δ' ἐνῆν. The full sentence would be ἐνῆν δ' ἐν αὐτῷ πόθος τῶν Μενέλεω παιδῶν.

557. ἔξηρχες με λόγοις. Mt. § 423, Obs. "Sometimes, especially in the poets, verbs, which of themselves cannot govern an accusative, take that case on account of the active sense which lies in them," i. e. through their connexion with some other word. *ἔξηρχες λόγοις* together contain the active idea of *addressing first*. Comp. Eurip. Androm. 1201 (1199), cited by Mt., *δεσπότων γύοις πατάρξω*, i. e. *I will begin to lament my master*.

564. τὰ πολλὰ πνεύματα, "*multos illos ventos*, qui flabant, vel qui flare solent. *Hoc postremum cum natura Euripi*" (i. e. the strait between Eubœa and the main land in which Aulis lay), "*qui locus, si quis aliis, ventosus est.*" Herm.

568, 569. κατὰ σφαγάς, *in cæde*, Brunck. According to Mt. § 581, *κατά* here means *on account of*. Herm. writes *κατασφαγάς* in one word, following *ἐκκομπάσας*, which, like *κομπάζω*, may take an accusative or a dative with *ἐπι*. —— "ἐπος τι, dicit, quia veretur repetere dictum illud, ut impium." Herm. *βάλλειν* *ἐπος* is like *φίπτειν* *ἐπος*. Comp. Alcest. 690.

589, 590. εὐσεβεῖς. Schol. min. *ἐννόμους*, *ἥγονται* εἰς *ἐννόμους γάμους*; and so Brunck, *legitimos*. But the ordinary sense seems to be retained here, and there is a contrast with *παλαιγναῖς* of v. 587. *εἰς εὐσεβῶν*, i. e. of Agamemnon. —— *ἐκβαλοῦπ' ἔχεις*, *hast cast off*, or treated with entire neglect. Comp. CEd. R. 611, *φίλου ἐκβαλεῖν*.

594. γαμεῖσθαι is said of the woman contracting marriage; *γαμεῖν* of the man.

596. ἡ πᾶσαν ἴης γλῶσσαν. *ἴέναι γλῶσσαν*, like *ἴέναι στόμα* in CEd. Col. 132, is figuratively used for *ἴέναι φωνήν*. *πᾶσαν* here denotes the constant repetition of the charge.

600. τοῦ τι συνόμου, and from thy mate. This word, which properly denotes *feeding together*, as in Philoct. 1436, is here used in speaking of a *husband*, and in CEd. Col. 340. of a *sister*.

603. μάστωρ, properly, *one who pollutes*, who by crime, especially murder, causes pollution to others. CEd. R. 353. Hence *a man stained with blood*, as in 275 supra. But here the word denotes an *avenger of blood*, and it is thus used also concerning a slain man who torments his murderer, Eurip. Med. 1371, and an avenging spirit or fiend. ἀλαστώρ and παλαιραῖος also unite these two ideas of the criminal and the avenger. The avenger wrought murder, and was polluted, until he obtained purification.

610, 611. εἰ, whether. — ξύνεστι. The subject of this verb is μένος, according to the Schol., sc. μένος ξ. αὐτῆ, but Electra, according to Herm., sc. Η. ξύνεστι μένει. Either is admissible. Comp. 600, and Antig. 372. — τοῦδε refers to the foregoing clause.

614. Here and in CEd. Col. 751, τηλικοῦτος is used as a feminine for τηλικαύτη. These are the most remarkable instances of poetic license, in regard to the common gender of adjectives.

626. θράσους τοῦδε οὐκ ἀλίξεις. Here Electra's impudence is conceived of as pursuing her, and as overtaking her when she suffers for it. The Hebrews said, "your iniquity shall find you out," with the same figure.

628. πρὸς ὁργὴν ἐκφέρει, *you burst into a passion*. Comp. this verb in Alcest. 601.

630. The sense is, *wilt thou not then let me even sacrifice in silence*. οὐδὲ pertains to θύσαι. — ὑπό denotes accompaniment, as in 711, χαλκῆς ὑπὰ σάλπιγγος ἤσαν, *they started at the sound of a brazen trumpet*. — εὐφῆμος βοή signifies properly, *a cry or voice of good omen*; but, as almost any expression during sacred rites might be of bad omen, and silence was of good, εὐφήμος ἔστω, εὐφημέω, εὔστομος ἔχε (Philoct. 201), and the like, came to include *silence*, and by a singular fate of words this meaning predominated.

632. θῦε is used, and not θῦσον, because the sense is not simply sacrifice, but *be sacrificing, sacrifice away*. The sacrifices were bloodless. See v. 635.

635. ἀνακτη τῷδ'. By this is meant a statue or altar of Apollo, in the shape of a conical pillar standing before the door. Comp. CEd. R. 919. The usage of these pillars prevailed especially in the states of Doric descent.

636. ἀνάσχω εὐχάσ. — The use of ἀρέχειν with εὐχήν, *to offer a vow or prayer*, seems to be derived from holding up the hands on such occasions; = ἀνέχειν χεῖρας εὐχόμενον. So ἐμβάλλειν χειρὸς πίστιν, Philoct. 813, to *pledge faith with the hand*, comes from putting the hand in another's hand in pledge of any thing, in which sense ἐμβάλλειν χεῖρα is found, Trachin. 1181.

638. “Recte monet Musgravius, βάζειν κεκρυμμένην non de submissa voce, sed de ambiguitate et obscuritate dictorum intelligi debere.” Herm. And so δισσῶν ὄνειρων is to be understood.

643. ὥδε, i. e. when I use such obscure expressions.

646. εἰ πέφηνεν ἔσθλό, if they have appeared, or are come betokening good. — δὸς τελεστόρα, give them to me fulfilled, sc. grant the fulfilment of them.

651. ἀμφέπειν depends on δός to be supplied from its opposite μὴ ἔφῆς of the previous sentence.

653. εὐημεροῦσαν is to be taken with ξυνοῦσαν φίλοισι, living in prosperity with my friends. — τέκνων is for τέκνους, being attracted to its relative. Comp. Alcest. 523.

660. Just as the prayer was finished, it seemed to be fulfilled. Human ignorance and guilt, having lost all faith in eternal justice, now triumph, and are certain of final impunity; but divine wisdom deceives, and by deceiving ruins them at the acme of hope. There is a striking scene of the same kind in CEd. R. 945, et seq., where Jocasta openly contemns the oracles of the Gods as being false, which in a few minutes assert their truth, and involve her and her husband in utter ruin. — The Schol. observes that the old man here avoids the extremes of pity and gladness, acting

the part of an indifferent stranger. He also remarks, that the poet was happy in making Electra and Clytemnestra hear the news together, that the story might not be told twice, and that the feelings of both might be shown together.

663, 664. The sense is, *am I right also in again guessing that this is his wife?* κνρεῖν here means, *to hit the mark, reach the truth.* Comp. Aesch. Suppl. 584 (589), *καὶ τόδ' ἀν γένος λέγων εἰς Ἐπάφου κνρήσαις, you would be right in pronouncing us sprung from Epaphus.* τυγχάνω is similarly used in Philoct. 223. —— For πρέπει, *she appears, see Alcest.* 512.

668. ἐδεξάμην τὸ φηθέν, *accepi omen.* I receive what was said, as betokening a happy answer to my prayer. The aorist ἐδεξάμην narrates what were her feelings the moment before, when the other was pronouncing the words of good omen.

676. For the participle θαύοντα following λέγω, comp. Mt. § 569, 5. ἀγγέλλω is so used in 1443, 1452. Usually the infinitive, or the participle with ὡς, occurs in such cases. —— Another reading of considerable authority for πάλαι λέγω is τότ' ἔννέπω. For νῦν τε καὶ πάλαι, comp. Antig. 181. For νῦν τε καὶ τότε, v. 907 *infra.* The present tense includes the past in such cases; and usually is found even with πάλαι alone.

682. πρόσχημα governs the two genitives in different relations. The sense is the same as if ἀγῶνα stood in apposition with it: *the games, the honor of Greece.* Or, as Herm. explains it, ἀγῶνα takes the place of an adj. = ἀγωνιστικόν. See v. 19. —— “*ἀθλῶν χάριν dicit, quia non spectatum sed certatum venerat Orestes.*” Herm. i. e. ἀγών here denotes the games as an institution and an assemblage; ἀθλα as a series of contests. —— Some make Ἑλλάδος an adjective; others take ἀγῶνος with the ensuing, as governing ἀθλῶν. Comp. 699.

684. δρόμον. Several MSS. have δρόμου, which Herm. adopts, supplying κρίσιν from the next clause. The Olympic, and probably the Pythian games began with the stadium race.

686. The sense is, *equalling the end of the race with his form*, i. e. closing the race, by gaining the victory, with a brilliancy corresponding to his personal appearance. So Pind. (Nem. 3, 32) says of an athlet ὅν καλός, ἔρδων τ' ἐσκότα μορφῆ. There is allusion to λαμπρός of v. 685, and φύσις = εἰδος. Several Scholl. gave this sense to this not obscure passage. But Musgrave conjectured τῇ φυσι, i. e. ἀφίσει (= βαλβίδι, carceribus), which most critics since have received, although not agreed as to the meaning of the passage. According to Brunck, *equaling the close of the race with the start* is hyperbolical language, denoting *going through the course in an instant*, which is flat and forced. According to Hermann, the expression means, *going back to where he set out*, which, he says, is a very plain description of the diaulos.

691. All the MSS. have δρόμων διαιώνων πεντάεθλον, which is altered by Porson into δρόμων διαιώνων ἄθλον ἀπερ νομίζεται. Herm. considers πεντάεθλα as put by attraction for the genitive, but does not say how the genitives of this line are governed. πεντάεθλον makes the measure harsh, and the form, ἄθλον for ἄθλον, is unattic. The Pentathlum again seems to have taken place on the second day, after the horse-race. Hence the text follows Porson's conjecture.

697. δύνατο has an indefinite subject, e. g. τις. Comp. for the thought, CEd. Col. 252.

698, 699. ἵππικῶν, sc. ἄθλων, which word, or ἵρα, is understood in τὰ Ολύμπια, τὰ Πύθια. —— ὁκίνους, relating to *swiftness of foot*.

702. ἄρμάτων for ἵππων, by metonymy. See Alcest. 67. —— By *Albus*, the Greeks of Cyrene in Libya are meant, who also colonized and possessed the neighbouring town of Barca (v. 727). Their skill in horsemanship is abundantly shown by several of Pindar's Odes. They were the first Greeks who drove four horses abreast (Herodot. 4. 189). Comp. Casaub. on Athen. 3. Cap. 22. But Cyrene was founded long after the time of Orestes.

706. The *Aenianes* were a Hellenic tribe, dwelling on Mount *CEta*, and therefore called also *CEtæi*.

708. δέκατον ἐκπληρῶν ὅχον, “numerum decem curruum curru suo implens, i. e. ordine decimus.” Herm.

710. αὐτοὺς κλήροις ἔπηλαν, literally, *cast them by lot*, i. e. by casting lots assigned them their place. The proper object of *πάλλειν* is *κλήρους*, which being omitted, the verb alone came to mean to cast lots, and by consequence, in an active sense, to allot, or assign by lot. —— ὥπα σύλπιγγος. See 630.

713. *ἐν*. Herm. says, that the adverbial *ἐν* corresponds with *simul* only in the sense of *therewith*, or *besides*, and not in that of *thereupon*, and therefore reads *ἐν* in this passage. As *ἐν τούτοις* has the meaning of *at the time of these things*, as well as that of *amid* or *together with these things*, why may not *ἐν* alone have both acceptations.

715, 716. φορεῖθ' — φείδοντ' are here written without a coronis. Upon the question, whether elision takes place, or the augment is omitted, see Mt. § 160.

717. *χρόας* Suidas defines by *σύριγγας*. The latter, he adds, “is the part of the axle inserted into the hole of the wheel. And the hole of the wheel itself is also so called.” The first signification obtains here: comp. 745. Perhaps *σύριγξ* properly denoted the *hole*, *χρόη*, the *end of the axle*, *πλήμνη*, *χωνίκη*, the *nave of the wheel*; but they are more or less confounded.

719. Brunck cites Virg. Georg. 3. 111. “Humescunt spumis flatuque sequentum.”

720 – 722. *ἀσχάτην στήλην*, *the last pillar*, the meta around which the charioteers turned. The spina, which ran a little obliquely near the middle of the Roman circus, was wanting in the Greek hippodrome. —— ἔχων ὑπό, *driving towards*; properly, keeping his horses in the direction of, guiding them towards. *ὑπους* is to be supplied, as in several similar phrases; in others *ὑπά* is understood. *ὑπό*, with verbs of motion, properly denotes, *direction under*, and the noun which it governs is an elevated object. *αὐτῆν* here contrasts

the pillar itself with its neighbourhood, and may be translated with ὑπό, *directly under, directly towards*. — The next line is fully explained in the note on Antig. 138–140.

724. ἀστομοι. Schol. σκληρόστομοι, and so Suidas.

725, 726. βίᾳ φέρουσιν. Comp. Eurip. Hippolyt. 1224. “βίᾳ φέρειν, vel uno verbo ἐκφέρειν dicitur equus, qui, frenis non parens, effuso cursu, rectorem aufert.” Herm. — ἐκ δ' ὑποστροφῆς can only mean, according to Herm., *post flexum, or iterato, rursus*. He joins it with τελοῦντες in the latter sense, in which case it is nearly expletive. It may be rendered *on* or *after turning round*, and be joined with συμπαίονται. — τελοῦντες. The gender of this word is determined by ἵπποι, which the poet had in his mind, and which is both masculine and feminine in this narration. But Brunck and others make it a nominative absolute, understanding it of the charioteers. — The sixth and seventh courses are mentioned to show that the horses of the Aenianian began to be refractory in the sixth, and were now performing the seventh, when the disaster took place. It is natural to suppose that these horses came transversely into collision with the other chariot, when it was doubling the meta. — On one occasion (Pind. Pyth. 5. 65) forty chariots were broken.

731 – 733. The Attic poets omit no occasion of glorifying their countrymen. — ἀνακωχεύειν, according to Suidas, “is properly used, when, in a storm at sea, men take in the sails, and toss upon the spot where they are, without trying to make head against the wind.” But here it answers to ἀγαστράζειν, to *rein back or in*. — παρεῖς, *letting pass*.

734. “Verba Sophoclis duas admittunt interpretationes, unam, quae Monkio placuit: *postremus quidem vehebatur, sed cohibebat equos, ut qui in fine spem repositam haberet.* In qua tamen insolentius dictum videtur ὑπέρερας ἔχει τὰς πώλους, *retinere equos ut posteriores sint.* Altera interpretatione, et ea mihi quidem verior videtur, hæc est, *qua δι non ad ὑπέρερας ἔχειν πώλους, sed ad τῷ τέλει πλοτιν φέρων referatur: posterior quidem vehebatur Orestes, sed, quam minus validos*

*equos haberet, in fine ponens fiduciam.* Ita ut statuam facit Homerus, quem imitatus est Sophocles (Iliad xxiii. 319)." Herm. But the interpretation of Monk is to be preferred, because the local sense of ὑστέρας forces itself upon the mind. — ἔσχατος, not *outmost*, but *furthest behind*. The Athenian had escaped the general disaster by reining his horses in, and turning outwards; Orestes, by being behind.

736. "Interpretes ὁ δέ de Oreste, νῦν de Atheniensи intelligunt. At sic nemo non ἐκεῖνον potius quam νῦν dici expectaret. Νῦν enim de eo dici necesse est, de quo potissimum sermo est. Atqui is est Orestes." Herm. If so, the Athenian, who, though he had been ahead of Orestes, yet by drawing aside had receded from the meta, made an attempt to reach the meta before him; in so doing he brought his horses abreast of those of Orestes.

738. διώκει, *pushes on*: ἵππους is to be supplied.

741. The courses were twelve in all. Pind. Pyth. 5. 45.

— Take ἀσφαλεῖς with ὠρθοῦτο, = ἀσφαλῶς, or ὥστε α. εἶναι. — ὠρθοῦθ', *he passed straight onwards through* the courses. — εἰς is used because his action of driving proceeded out of, or exerted itself from, the chariot. — ὁρθὸς — ὠρθῶν. Comp. Antig. 1266.

747. τμητοῖς ἴμασι. See 863, and comp. Eurip. Hippolyt.

1245. — πίπτοντος πέδω. πίπτειν is not very often followed by a dative of that which is fallen upon or into, without a preposition. Comp. Eurip. Orest. 88, δεμυλοῖς πέπτωκε. Aesch. Choeph. 47, πεσόντος αἴματος πέδω.

749. στρατός, *the assembly*. This word, which originally denoted a body of men spread out or encamped (from the root of στρέωμαι, *sterno* — *stratum*), is often used, especially by Aeschylus, as a synonym of λεώς. In the Iliad λεώς itself denotes the troops, especially the infantry.

750, 751. For the form of this sentence, see the note on Alcest. 948. οἴα — οἴα may be translated as if they were οἴτι τοιαῦτα — τοιαῦτα. Comp. Alcest. 144. ἀνολογύειν takes an accusative of the person, like βοᾶν (Alcest. 235) and other verbs of crying and groaning; as implying pity.

We have also ἀνολλούσειν βοήν, Eurip. Troad. 1000, like βοῶν βοήν; and ἀνολούσειν Θήβας, to fill Thebes with shouts and cries, personare Thebas, Bacchæ 24.

754. κατασχεθόντες is accented as an aorist participle, being clearly such in sense. Comp. Prometh. 16.

757. κήαντες. So most MSS., but those which follow the recension of Triclinius, read κέλαντες; and this Buttm. (Largest Gram. 2. 161) regards as the genuine epic form. Erfurdt and Herm. read κέαντες, as being more Attic.

758. σποδοῦ qualifies σῶμα, as an adjective would. The sense is, a body reduced to miserable ashes. See v. 19, and comp. v. 58.

760. ἐκλάχοι is a reading of superior authority to ἐκλάχῃ. The optative may be referred to the beginning of the action of φέρονται, which includes the time when the messenger left the place, or, as Herm. says, it is said *ex mente illorum qui afferant cineres*.

762. τοῖς δὲ ἴδοισιν, οἵ περ εἰδομεν, spectatoribus, scilicet nobis qui vidimus. Schaeff. The last words are added, as an epexegetical after-thought, to show that he was one of the witnesses.

765. πρόδριζον. See 512.

766. After τί ταῦτα only a comma is to be put; two clauses (viz. τί ταῦτα λέγω, and πότερον εὐτυχῆ λέγω,) being condensed into one. Comp. Alcest. 675.

770. δεινὸν ἔστιν, has a very great influence.

771. For the use of the masculine singular here, comp. Antig. 455. — ὁν τέχη for ὁν ἄν τ., as Monk remarks.

774. θαρόντος — ὅστις, of his having died, who. For this construction of the participle, see the note on Prometheus.

780. εἴς ἡμέρας, after it was day, as ὅμα ἡμέρῃ means at daybreak.

781. The sense is, coming time always led me along (the path of life) as though I should die; i. e. I lived in constant dread of being killed at some near future time. — Sophocles has wisely painted the mother's love, and the murderer's dread of wrath, as existing together in Clytemnestra's mind. As the two feelings are contrary, her joy at this news is not

excessive. She feels (768), that her very deliverance from the fear of vengeance is attended with a sting.

783. *νῦν δέ* is repeated in 786. A double parenthesis intervenes, suggested by *νῦν*, and by *τῆσδε*.

785, 786. *ἐκπίλοντα*. Comp. Antig. 532. —— *νῦν δέ*. The sense is, *But now we shall pass our days in quiet, I think (πον), as far as this one's threats are concerned*:

792, 793. Schaefer joins *τοῦ Θαρόντος* with *ἄκοντος*, and places a comma after *Νέμεσι*, in which case ὁν of the next line is masculine. But, as Herm. says, to conceive of Orestes invoking Nemesis is forced, while it is natural that Electra should call upon the Goddess to hear her mother's proud taunts. *Νέμεσις Θαρόντος* is like *Ἐρινύς πατρός*, CEd. Col. 1434. —— ὃν δεῖ, *what she ought to hear*, alludes to Clytemnestra's prayers, that the proud threats of Orestes might meet with retribution.

795. *τάδε = ταῦτην τὴν εὐτυχίαν*. —— In the next line οὐχ ὅπως is elliptical for οὐ λέγω or οὐκ ἔρω ὅπως, and answers to our *not that*. —— Monk takes 795 as a question.

797. *ἴχοις ἀν — εἰ* *ἔπανσας*. Here *εἰ* with the indic. takes the opt. with ἄν in the apodosis; a past action being the condition, and a possible present effect the consequence. See Mt. § 524, 2, 2. The sense is, *if you have made her to cease, — it can be said that you are come*. —— *ἔπανσας* is used with allusion to the same verb in the previous lines.

800. Two MSS. have *κατ' ἀξιαν*, and several critics write *καταξι' ἄν*, since ἄν is necessary in this line. But Herm. says, “nihil hic solcēcismi, sed recte omnia. Intelligitur enim particula ex prægressis verbis pædagogi.”

816. *ἄρα μοι καλῶς ἔχει* is, perhaps, said with allusion to 790, 791.

818. *ξύροιχος* (sc. αὐτοῖς) *ἔσσομαι*<sup>2</sup>. The text is suspicious here, as the elision of the verbal ending *αι*, by the tragic poets, is very doubtful. Dawes transposed: *ἔσσομαι ξύροιχος*. Herm. reads *εἴσειμαι*<sup>3</sup>.

819. “*παρεῖσ’ ἐμαντήν* conjungendum cum τῆσδε πρὸς πύλην, *ad hasce fores me ipsu permittens*, i. e. *mei copiam faciens*

*ad quodvis malum mihi inferendum.*" Herm. Brunck's *prostrata comes* nearer to the sense of this phrase, which means either *throwing myself down*, or *abandoning myself, negligently casting myself*.

826. *κρύπτονται*. Suid. οὐκ ἄγονσιν εἰς φῶς. But Herm., after Monk, takes this word in its neuter sense, *latent*.

833. *ἄλπιδ' ὑποίσεις*. By the words of 828, 830, the chorus implied that it retained some hope for Electra. Her entire despair and dejection show that she could not have uttered 823 - 826, which are given to her by Brunck. — *μηδὲν μέγ' αὖσης* is to be taken in the sense which a gloss cited by Brunck gives to it, *μηδὲν ἀπρεπὲς εἰς τοὺς θεοὺς εἴπης*.

836 - 848. The chorus alludes to a case similar to that of Agamemnon, in which a bad wife suffered divine vengeance. Amphiaraus, knowing that he should die if he joined the expedition against Thebes, hid himself, but was betrayed by his wife Eriphyle for the sake of a golden necklace. His son Alcmaeon avenged his death upon Eriphyle. Incidentally his honor in the world below is brought forward as a comforting thought. Electra denies that the cases are parallel, since he had a son to avenge him, but Agamemnon has none. — *χρυφθέντα χρυσοδέτοις ἔρκεσι γυναικῶν*. After *γυναικῶν* in the MSS. *ἀπάταις* is read; but it injures the measure, and is obviously a gloss upon *ἔρκεσι*. — *χρυφθέντα* alludes to the earth's opening and swallowing Amphiaraus alive. — *ἔρκεσι, snares*, the fraud used to discover his hiding-place. So Herm. But if this be the sense, *χρυσοδέτοις* must depart widely from its usual meaning, and denote *practised for gold, bribed*. Hence it is better to understand *ἔρκεσι* of the necklace given to Eriphyle, inasmuch as it was a *snare* to her, and led her to betray him. In the Choëph. 608, Æschylus mentions another woman, Scylla of Megara, who destroyed her father, *χρυσεοδμήτοισιν δόμοις πιθήσασα δώροισι Μίνω*. Sophocles seems to have had the passage in his mind when he wrote these lines. — *πάμψυχος ἀνάσσει*. One Schol. *πασῶν ψυχῶν ἀνάσσει*. And

so Mt. § 446, 8, Herm., and others. Brunck on *Aesch.* Pers. 677 (691), says; "Veterum opinio erat reges, qui virtute et factis excelluissent, apud inferos magna in dignitate esse, imperiumque in mortuorum simulacra, seu animas, exercere." Comp. Odyss. xi. 484, cited by Brunck, and see Blomf. on Persæ, ubi supra (697 of his ed.). In a frag. Eurip. has *χθονίων Αΐδη μετάχεις ἀρχῆς*; and in Alcest. 746, is a somewhat similar thought. The Schol. also defines *πάμψυχος* by *ἀθάνατος* and by *διασώσας πᾶσαν τὴν ἁντροῦ ψυχήν*, i. e. *possessed of full vitality*, unlike the half-alive shades of the deceased. This last sense Passow prefers. — *όλοὰ γάρ.* *όλοή* has here a passive sense, *perdita*. The chorus began to say: *for the ruined woman* — ; but Electra in a question anticipates what was intended to be said: *was slain?* (do you mean?) — *μελέτωρ.* Suid. ὁ ἐπιμελούμενος, ὁ τιμωρὸς τοῦ πατρός. — *τὸν ἐν πένθει, sc. ὄντα* = *τὸν πενθούμενον.*

849 – 859. *δειλαῖα δειλαιῶν* = *δειλαιοτάτη*. Similar superlative phrases are *ἄρρητ' ἄρρητων*, OEd. R. 465, *ἔσχατος ἔσχατων*, Philoct. 65. — *κυρεῖς*, sc. *οὐσα*. See Antig. 487.

— In v. 852, Hermann's emendation, *αιῶνι* for *ἄχιον*, appears in the text, without which both metre and sense are embarrassed. Musgrave had conjectured *αικιῶν*; but the adjectives can hardly be used substantively here unaccompanied by an article. *παμμήνω* = *πᾶσι μησὶ, perpetual.* Comp. Antig. 607, 608. *πανσύντῳ πολλῶν δεινῶν στυγγῶν τε* = *σύροντι παμπόλλα δεινὰ καὶ στυγνά.* Electra says, *I also am aware, too well aware of this, in a life which for ever draws along with it a flood of miseries and calamities.* — In 855 – 859, the sense is, *draw me no longer aside (so. from grief,) when I have no more with me one sprung from a common sire, and noble-born, whom I had hoped for, as my helper.* *ἀρώγοι ἐκπίδων* may be resolved, according to Herm., into *ἐπισθέντες ἀρώγοι.* Comp. v. 19. The epithets properly belong to *ἀρώγοι*: for the poetic license in joining them with *ἐκπίδων*, see Antig. 794. There is another reading in the Schol., *ἀρωγαῖ*; which Musgrave and Hermann

prefer; and with which ἀπίδειν denotes *object of hope, person hoped for.*

861—864. The preceding words are to be supplied: ἔφυ μόρος πᾶσι θυητοῖς οὐτεις ὡς κείνω; — χαλαργός is from χηλή = ὄπλεν poetically, and ἀργός = ταχύς. Comp. ὀκτά-πους ἀγών, v. 699. — ὄλκοις, *reins* (from ἔλκω, as φύτηρ from φύομαι), = ἵματι of 747. — τυμητοῖς, *cut, made by cutting strips of leather.* — ἐγκῦρους is the subject of ἔφυ, and μόρος its predicate. — ἄσκοπος, “*cujus finem conspicere non possumus, immensa.* Sic ἄσκοπος χρόνος in Trachin. 246.” Herm.

871—874. *τοι, profecto.* Herm. Brunck altered this into *σοι.* — διώκομαι, *propero.* Brunck's translation; and so Passow, who considers it as in the middle. But then διώκομαι — σὺν τάχει μολεῖν is tautological. With the passive, we have the sense, *I am driven on by pleasure;* and thus both clauses have their full share of meaning.

882. ἔτεινον ὡς παρόντα νῦν Matthiae regards as a case of the accusative absolute with ὡς, the sense being, *on the ground that, or because I know that, he is present.* Elmsley supplies εἰδὼν, δρῶσα, or some similar participle (note on Heraclid. 693). λέγω, however, may be easily supplied from the preceding clause; and the construction is like λέγουσαν ἥρας ὡς ὄλωλότας, which Mt. § 569, cites from Æsch. Agam. 683. Dindorf reads νῶ instead of νῷν = νόει, which latter word is found in several MSS. — νῷν, *for us both,* seems to allude to *thine own evils and mine,* v. 880.

885. ἔμοῦ τε κούνη ἄλλον. “Videntur Græci illo τε καὶ interdum usi esse, ubi, si severius rem expendas, non erat admittendum. Simillimum est βίᾳ τε κούνη ἔκειν in CEd. Col. 985, τρεῖς τε καὶ δέκα apud Pind. Olymp. 1. 127.” Herm. Comp. Mt. § 626.

888. ἀνηκίστω, *careless.* thence *ruinous:* here used with πυρί, a *fire or fever of joy,* and with χαρά, Ajax 52. The word is here used perhaps to denote that which ruins by maddening the brain, or by the bitter disappointment which must follow.

894. ὅρως ἐξ ἀκρας κολάνης is for ὅρως ἐπ' ἀκρᾳ κολάνῃ. Comp. v. 901 *infra*, Alcest. 836. And in the same way verbs of sight often adopt adverbs of motion instead of those of rest. See v. 1429. In this mode of speaking, the sight or image proceeding from the object, and not the sensation, was thought of. ὅρως ἐξ is, *I have a sight, I receive an impression of sight, proceeding from*.

895. πηγάς = χοάς, as in OEd. Col. 479. — περιστεφῆ governs ἀνθίσων, perhaps, by the force of the noun στέρεος or στήμα implied in it. But see Mt. § 345.

901. νεωρῆ τετμημένου. She would know that it was *freshly cut*, by not having seen it before.

903. σύνηθες ὄμμα, *species animo obversari solita*. Herm.

905. οὐδὲ δυσφημῶ, *I utter no word*. See v. 630.

911. πρὸς θεοὺς = πρὸς γαοὺς τῶν θεῶν. Comp. Antig.

199. M. Letronne has collected a number of examples of θεός so used, in his "Recherches pour servir à l'hist. de l'Egypt," 468, 469.

914. ἐλάνθανεν for ἐλάνθανεν ἀν. For the omission of ἀν see Alcest. 901.

915. ἐπιτίμια is here taken for *marks of honor conferred upon Agamemnon*; = ἀγλαῖσματα, 908.

917. αὐτός. The MSS. have αὐτός here, which Buttm. on Philoct. 119, and Wex on Antig. 929 (917), defend. The former asserts that the tragic poets use αὐτός in the sense of *idem* for ὁ αὐτός. The latter says, that αὐτός is employed, when a person is conceived of as he is, and as opposed to another subject. Thus οὐκ αὐτός δαιμόνων in the present instance should mean, not *a different δαιμόνων*, but *a δαιμόνων with a different nature or character*. But this is at variance with the fact, that when a man's fortune changed, he was said to have another δαιμόνων, and *vice versa*. Comp. Alcest. 913, μεταπίπτοντος δαιμονος, frag. Eurip. incert. (68, ed. Matth.) "a prosperous man ought not to think ἔξιν τὸν αὐτὸν δαιμόνον εἰσαει." Matthiae (in the Addend. to Eurip. Hippolyt. Vol. vii. 502) has refuted Buttman's view at large, with his usual

good sense, and has brought Herm. round to his and the old opinion, that *αὐτός* is never *idem*. Herm. says, on Antig. 920 (third ed.), “*αὐτός ipse* adjectivum est, quo quis ab suis distinguitur, i. e. ab rebus omnibus quæ cum ipso conjunctæ sunt. ὁ *αὐτός* autem, *idem*, nomen est, quo quis in diversis rebus a se ipse non diversus esse significatur.” In some instances it may be difficult to say whether *αὐτός* or *ὁ αὐτός* (*αύτός*) is to be read.

922. *ὅποι γῆς*. “Proprie dici debebat *ὅπου γῆς*, et *ὅποι γηώμης*, sed per attractionem bis dixit *ὅποι*.” Herm. If this be so, φέρετ, by Zeugma, supplies the place of *εἰ* with *ὅποι γῆς*.

939. *λύειν βάρος* here is not *to alleviate, lighten the weight* of suffering, in which sense *λύειν μελεδήματα, λυστόνος*, etc., are used; but *to unbind*, by unbinding *to remove the weight*.

949. *τις*, not *φίλων*, but *παροντα φίλων*, which is the same as *παρὼν φίλος*. Comp. Alcest. 606.

950. *λελείμμεθον*. Elms. on Aristoph. Acharn. 733 (698, ed. Bekker), thinks that the Alexandrine grammarians invented the first person dual; of which, Iliad xxiii. 485, Soph. Philoct. 1079, and the present line,— all of them easily altered,— afford the only instances which he has noticed in the Greek writers, except two in a line of Pompeianus,— a hunter of rare words cited by Athenæus. This last circumstance rather favors the early existence of such a form, as Buttm. (Large Gram. 2, 419), remarks. Nor is it credible, that the grammarians, if they invented this form, should have been so modest as to insert it in only three places of the Classic writers. On the other hand, its disuse accords with a class of facts relating to the disappearance of the dual from a number of languages.

951. *βιώ, θάλλοντά τι*, i. e. *ἐν βιώ ὅντα θάλλοντά τι*, = *ζῶντα καὶ θάλλοντα* of Trachin. 235.

958. Monk and Herm. remark, that *ποῖ* belongs to *βλέψασα*; the construction being, *ποῖ, εἰς τὸν ἐλπίδων βλέψασα, μενεῖς φάθυμος*.

962. For the change in case from *τοτερημένη* to *γηράσκου-*

*σὺν* comp. Mt. § 536. Both constructions are common; the dative taking the case of a previous noun, and the accusative that of the subject of the infinitive. In the present case the accusative was convenient in order to avoid hiatus.

969. *οἴστει εὐσέβειαν*. See Alcest. 1093.

971. *καλεῖ* is in the future middle with a passive sense.

972. *ὁρᾶν πρός τι* signifies, *to look with inclination or favor towards any thing*. See Schaefer on Dionys. de Comp. Verb., p. 143.

977. Masculine pronouns, adjectives, and participles are often taken with feminines dual, or refer to them, as in 1003, 1006. But here the noun is masculine, used instead of the feminine, according to Mt. § 436.

979. *εὖ βεβηκόσιν*, *living in prosperity*, being in a prosperous course of life. Comp. CEd. Col. 1695, *οὐτοι κατάμερπτι ἵβητον*, *you are not badly off*.

980. "Recte Musgravius, (Eurip. Androm. 221,) *προστήτην φόρον interpretatur administrarunt cædem.*" Herm.

1000. Comp. Philoct. 259, *τέθηλε, καπὶ μεῖζον ἔχεται*.

1002. *ἄλυπος ἄτης*, *without suffering harm*, *without harm*. Comp. *ἄλυπος γῆρως*, *without the grief of old age*, *without old age*, CEd. Col. 1519, cited by Schaefer, Meletem. p. 79. Adjective compounds of a privative often differ but little in meaning from *ἄνευ*.

1005. *λύει* = *λυσιτελεῖ*. In this sense it takes a dative elsewhere. Herm. accounts for the accusative here by a species of attraction, as the following verb takes that case; or by a *constructio ad sensum*, the meaning being the same as if *ἀφελεῖ* or some such verb had stood in this place. I see not why *λύει* may not be taken in the active sense of *freeing*, *κακῶν* being easily supplied. The sense is apposite: *to die ingloriously* (i. e., as the next lines show, to be put to a slow death of torture and ignominious treatment,) *in no degree frees us from our evils, nor benefits us*.

1009. Brunck, in his version, joins *τὸ πᾶν* with *γέρος*. But it is rather to be taken with *όλεσθαι*, as an adverbial phrase. Comp., for the expression, Aristoph. Birds 1239.

ὅπως μή σου γένος πανώλεθρον | Διὸς μακέλλη πᾶν ἀναστρέψῃ  
Δίκη; and for the accumulation of words denoting destruction,  
the formula of wishing destruction to one's self, ξεώλης  
ἀπολομῆν καὶ προώλης, Demosth. 395. 7, Reiske.

1011. The sense is, *and I will preserve what has been said secret and undone*, i. e. so that it shall remain secret, and nothing shall result from it. — *σοι, for thy sake.* — φυλάξομαι here adopts the meaning of the active. Comp. 1504, where the construction with an adjective is similar.

1013. ἀλλὰ τῷ χρόνῳ. Comp. the note on v. 411.

1015. πειθού. “Brunckii MS. C. πιθοῦ, quod ab illo, magis Atticum judicatum, receperunt Erf. et Schaef. — Est hic unus ex ridiculis illis Atticismis, quales plurimos hæc ætas procudit. πιθοῦ est obedi, quod est, statim mutari sententiam et fieri quod jubeat, volentis: πιθοῦ autem, sine tibi persuaderi.” Herm.

1018. ἐπηγγελόμην has the sense of *asking* here, according to Thomas Magister, cited by Brunck, but rather, according to others, of *bidding*, like our word *tell*.

1023. φύσιν here denotes spirit, λῆμα. She had the same spirit then, but her youthful mind was not equal to the task.

1028. καὶ requires that a clause should be supplied, such as ἀνέχομαι τῦν κλύνοντα. The form of the expression ἀνέξομαι κλύνοντα ὅταν εὐ λέγης is sarcastically accommodated to this suppressed clause, being instead of καὶ ἀκούσομαι simply. The sense is, *I hear you with patience now, and I shall hear you with patience also when you commend me.*

1033. μητρὶ — σῆ. “Hoc σῆ magna cum vi additum; matri te digna.” Schaef.

1035. The sense is, *but then know at least to what a degree of baseness thou art trying to lead me.*

1037. τῷ σῷ δικαῖῳ, *what you call just.* Comp. Antig. 573.

1040. ᾗ — κακῶ. See v. 163.

1044. ἐπαινέσεις ἐμός, i. e. experience will bring you round to my opinion.

1052. οὐ μὴ μεθεψομαι. Elmsley, on OEd. Col. 177,

Medea 1120, and elsewhere, teaches that *οὐ μή* with the subjunctive denies, but with the future indicative forbids; and that in the latter case the verb and *μή* are to be taken together, while *οὐ* affects the whole sentence which is interrogative. Thus *οὐ μὴ λαλήσεις ἀλλ' ἀκολουθήσεις ἔμοις*: means, *will you not not talk, but, etc., i. e. do not talk but.* He thinks *οὐ μή* elliptic for *οὐ δεινὸν μή* in all cases. There are several examples, which, he says, cannot be reconciled with this rule, one of which is the present; another, OEd. Col. 177; a third, Aristoph. Frogs 512. In these cases he alters the text, reading in the present line *οὐ, ubi*, with some MSS. A fourth example, Antig. 1042, (where *μή* cannot belong to *τρέσας*) he does not notice. Herm., on Elmsley's Medea (Opusc. 3. 236), agrees with him, as to the interrogative nature of certain sentences where *οὐ μή* with the future is found; but justly remarks, that the prohibitive force is confined to the *second persons* of futures, and is not owing to the nature of the tense. Thus, as *οὐ μετεῖς; will you not stay?* is closely allied to *μετηνομάσῃς*, so *οὐ μὴ μετεῖς;* — answers to *μὴ μετηνηγήσῃς*. Matthiæ, in his Grammar, modifies Elmsley's views, but is quite confused, and erroneous in several points. Thus he regards v. 42 of this play as affording an instance of *οὐ μή* with a future; but *μή* is there confined to the subjunctive, and the future *ἴποπτεύονται* has only *οὐ*.

The following points seem to be clear. 1. *οὐ μή* with the subjunctive is elliptical for *οὐ δεινὸν μή*, or some similar phrase. Now, as words of fearing with *μή* are sometimes followed by a future indicative, so is it with *οὐ μή* thus elliptically used. The examples of this are rare, but not on that account to be condemned. 2. *οὐ μή* is sometimes not for *οὐ δεινὸν μή*, but *οὐ* affects the sentence, which is interrogative, and *μή* the verb. In all these cases, the verb is in the *second person* of the future. 3. The subjunctive with *οὐ μή*, and the future out of the second person deny; the second person of the future with *οὐ μή*, if the interrogation is resolved, answers to an imperative.

The distinction between *οὐ μὴ μεθέψομαι* and *οὐ μὴ μετάσπωμαι* is at most a slight one. Herm. (Opusc. 3. 188) says, that the subjunctive is used with regard to what we fear will happen at a certain or not distant time; the future indicative, with regard to what we fear will happen at an indefinite time. But the thing feared in 1029 is sufficiently indefinite, although we have *οὐ μὴ πάθης*, and definite in ΟΕδ. R. 1075, where we have *δέδοιχ ὅπως μὴ — ἀκαρόγηξει*.

1054. Triclinius understands *τὸ θηραύσθαι κενά* of Electra's taking counsel of her sister, by which nothing would be accomplished. *To pursue after things useless*, she says, *is the part of much folly*. This she would do, if she followed her sister's advice, which was in favor of groundless and useless conduct.

1058 – 1069. *τοὺς ἄνωθεν = τοὺς ἐν ἀέρι*. Comp. ΟΕδ. R. 965, *τοὺς ἄνω οἰλάζοντας ὄφην*. *ἄνωθεν* is for *ἄνω*, perhaps on account of the verb of sight. See v. 894, and comp. Philoct. 28. — *τροφῆς κηδομένους ἀφ' ᾳν, providing for the support of those from whom*. The filial piety of storks is alluded to. Comp. Aristoph. Birds 1353, cited by Musgrave, where Patralceas says, that he wishes to choke his father, and get all the estate. Pisthetærus replies,

“ But we the birds possess an ancient law,  
Graven upon the pillars of the storks,  
That, when the father stork all the young storklets  
Has fed, and fitted them to fly abroad,  
The young in turn are bound to feed the father.”

*ἄν = ᾳν ἀν.* — *εὑρεσις* has the sense of the middle *εὑρενται*. — The chain of thought in the first eight lines of this strophe seems to be this: Why do we not act like birds in respecting our parents? But, although Chrysothemis shows this disrespect for her father's memory, they, the adulterers, shall not be long unpunished. — For the accusatives in 1063, 1064, see Antig. 758. — *χθονία = ιοῦσα ὑπὸ χθόνα*, and *βροτοῖσι* seems to depend upon it, so that the sense is, *fame, which carrieth news beneath the ground for mortals*. But Brunck and Herm. join *φάμα βροτοῖσιν* together, *mortalium fama*. — *καταβόσσον ὅπα*. Comp. *βοῶν ἰωήν*. Philoct. 216,

and the note on v. 750. —— ἀχόρεντα, *sad, mournful*. So Eurip. Troad. 121, ἄτας ἀχορεύτοντς.

1070 – 1081. The sense of the first four lines is, *that ere now the affairs of their house are at a bad pass, and, as to what concerns the children, the discord of the two is no longer settled in an amicable mode of life*. The first clause speaks of the prosperity of the adulterers; the second of the variance of the two sisters, which had now become more declared. “Prior pars enunciationis propter posteriorem addita est, hoc sensu, quum jam laborent ex odio domestico (i. e. Clytemnestrae et Ægisthi), accedere etiam rizas sororum.” Herm. —— A syllable is wanting at the end of 1070: Herm., after Triclinius, adds δή. —— διπλῆ φύλοπις is like ξύραιμος νεῖκος, Antig. 793, or like ἀμφίλογον νεῖκος, Id. 111. —— σαλεύει, properly, *tosses at anchor upon the sea, is at the mercy of the storm*. —— τὸν ἄτι, sc. χρέον. —— ἐλουσα furnishes the condition of the preceding line. The sense is, *ready to give up life* (for βλίπειν see v. 66.) *after destroying* (i. e. if thereby she can destroy,) *the two wretches*. Ἐρινός, in Trachin. 895, denotes *mischief, ruin, here author of mischief*, like ἄτη in Antig. 533. —— εὐπατρις, *of a noble nature*. εὐγενής is often so used, e. g. in 257.

1082 – 1089. A syllable is wanting at the close of 1082. Herm. inserts γύρ. —— ζῶν κακῶς, *by living basely, not rebus in adversis*, as Brunck has it. —— ὡς, *quomodo*, i. e. in conformity with this conduct of the good. —— “πάγκλαντος αἰώνα κοιρόν, mortem dīci recte vidit Erfurdtius, nec fieri potest, ut hæc alium sensum habeant.” Herm. Erfurdt cites from Phœniss. 1484. κοιρῷ θανατῷ σκοτιαν αἰώνα λαχόντων, where αἰώνα seems to mean, *state of existence*, but Herm. renders the present phrase by *commune illatibile fatum*. —— καθοπλισσα τὸ μὴ καλόν. Schol., καταπολεμήσασα τὸ αἰτοχόν καὶ νικήσασα; Brunck, *profligato scelere, taking up arms against wickedness*. But as καθοπλίζειν elsewhere means *to arm*, Herm. interprets this clause, *scelus armans*, i. e. provocans ad dimicacionem. —— δύο φέρειν ἐν δι λόγῳ, lit. *in order to obtain two things in one discourse*,

i. e. in order to acquire two titles both together, when she is spoken of; viz. *κεκλησθαι*, etc.

1091 – 1097. Herm. gives *τιῖν* for *τῶν* in 1091, his own conjecture, and *χειρὶ* for *χερὶ* in 1090, from Eustathius. Dindorf, in both his edd., gives *ὑπόχειρ* in 1092 for *ὑπὸ χείρα* (*χέρα*, Erf. and Herm.) from a conjecture of Musgrave's and Hermann's. — *ἄριστα φερομένων* seems to be a phrase like *τὰ πρῶτα*, or *ἄριστεῖα φέρεσθαι*, *to get the first prize*; and *ἄριστα τῶνδες* (*νομίμων*), *the first prize for the observance of the laws*. Comp. Antig. 368, where *νόμους* means, *obedience to the laws*.

1098, 1099. ὀρθά *τε* — ὀρθῶς *δέ*. *δέ* is used instead of *τε*, because of the extreme frequency with which it occurs, after the same or a similar word in a second clause, as if *μέν* and not *τε* had preceded. See Herm. on Ajax 823.

1101. *ἴνθα* for *ὅπου*. See Alcest. 785.

1102. *ἀξήμοις* has an active sense here. *He who told you has done you no harm*, sc. by misdirecting you.

1110. *τὴν σὴν κληδόνα*. See v. 1037.

1113. *φέροντες* — *κομίζομεν*, *we are bringing and have in charge*.

1115. *τοῦτ' ἔκειν'* ἥδη *σαφές*. “*τοῦτ'* *ἔκεινο* is a common phrase, in which *ἔκεινο* refers to something before said, or thought of, or to some familiar truth. It is followed by a sentence explanatory of *τοῦτο* without a connective particle.” Mt. § 471. 11. I have placed a colon after *σαφές*. The earlier editions have a full stop; Hermann's and some other modern ones none, — without reason, as I think. Comp. Medea, 98.

1122. *ἀποδύρωμαι* is in the first aorist.

1125. *πρὸς αἴματος*, *φύσιν*: i. e. *οὐσα πρὸς αἴματος κατὰ φύσιν*. *φύσιν* is almost superfluous, as in v. 325.

1126. Aulus Gellius (7. 5,) relates, that a celebrated actor, Polus, performed the part of Electra in this play, after the death of a beloved son. “*Igitur Polus,*” says he, “*lugubri habitu Electræ indutus, ossa atque urnam a sepulcro tulit filii, et quasi Oresti amplexus, opplevit omnia non simulacris*

neque incitamentis, sed luctu atque lamentis veris et spirantibus."

1127 – 1129. λοιπόν is best taken with μνημεῖον, and ψυχῆς in apposition with φιλτάτου ἀνθρώπων ἐμοί. — ἀπ' ἐπίδωσιν, "secus ac speraverām. οὐχ ὄνπερ. particula οὐχ abundanter posita cum attractione. Debebat enim dici καὶ οὐχ οἰσπερ ἔξπεμπον." Herm.

1134. "ὅπως ἔκεισο non esse *ut jaceres* sed *ut jacuisses*, vix opus est hodie moneri." Herm. See Prometh. 157, 749.

1138 – 1141. If Pope's elegant lines, (which Monk also cites,) —

"No friend's complaint, no kind domestic tear,  
Pleased thy pale ghost, or graced thy mournful bier :  
By foreign hands thy dying eyes were closed,  
By foreign hands thy decent limbs composed,"

are compared with these similar ones, Sophocles will be found to have the better in simplicity and tenderness. Instead of *pale ghost* we have τάλας, instead of *gracing the mournful bier*, and *decent limbs*, we have the natural expressions for the works of loved hands at the funeral. — ἦν is used to denote the instrument, because the body was in the hands of those who washed and buried it. — ἄθλιος βάρος. Comp. Alcest. 204.

1152. Erfurdt and Herm. put a colon after ἔγώ, and write σύ, because *sol* "intolerabili languore födat hunc locum."

1174. "Ut recte monet Monkius, ποι λόγων jungenda sunt; qui tamen addere debebat, ad eumdem genitivum participium ὀμηχανῶν referendum esse." Herm.

1176. Hermann writes but one interrogation mark in this line, taking πρὸς τί for πρὸς ὃ τί. Comp. CEd. R. 1144. It may be doubted, however, whether two short questions are not better suited to the excited state of Electra's feelings.

1181. ἀθέως, *without the gods' help*, in a state of desertion by them. Comp. CEd. R. 254, γῆς ὁδὸς ἀκάρπως καθέως ἀφθαρμένης, and 661, ἥθεος ὄλοιμην.

1183. τροφῆς, *mode of life*. So CEd. Col. 328.

1185. Orestes says: *how ignorant was I, as it seems, of my misfortunes!* i. e. I thought them great, but now find

them small in comparison to thine. So, I find, Erfurdt understands this passage. In the next line τοῦτο means his ignorance of his own evils. Any other explanation of this line would make him reveal himself too much, which for some time he avoids.

1187. ἐμπρέπουσαν πολλοῖς ἀλγεῖ, not *shining amid sufferings* by reason of constancy and greatness of soul, as Passow explains this phrase, thus bringing in a circumstance foreign to the context, and about which Orestes could be supposed to know nothing, but *conspicuous for a multitude of sufferings*. ἐν in this compound denotes *amid*, i. e. *being environed with*. Comp., from a frag. of Sophocles, γυναικούμποις ἐμπρέπεις ἑαθῆμασιν, *thou art conspicuous for apparel imitating that of women* (literally, conspicuous in, i. e. being dressed in).

1191. πόθεν τοῦτο for πόθεν ἔστι τοῦτο ὁ, according to the idiom explained in the note on Alcest. 106.

1193. ἀνάγκη τῆδε προτρέπει, “*hoc serviendi necessitate cogit.* — *ἀνάγκη προτρέπει idem est quod ἀναγκάζει:* et quum ταῦτα dicere deberet, pronomen ad nomen ἀνάγκη accommodavit.” Herm.

1194. ξεισοὶ seems here to be *intransitive*; something as the verb *to equal* in English has both the senses of *to make equal*, and *to be equal to*.

1195. λέμη βίον seems to mean, *ill treatment in regard to the mode of living*.

1200. The inconsistency between this verse and v. 130, must be laid to the account of Electra's excited feelings.

— Herm. writes νῦν — ποτέ, *now at last.* — νῦν = οὐν.

1201, 1202. ἀλγῶν. “*Qui ἐποικτεῖται, non continuo idem alget.* Sæpe enim commovemur misericordia, etiamsi non veniamus in societatem malorum.” Schaefer. — ξυγγενῆς — ποθεῖν, *a relative from any source*, i. e. *in any way*.

1203. τὸ τῶνδε εὑνοῦν πάρα = αἴδε πάρεσσιν εὔροι.

1205. What is the poet's object in introducing these lines, where Orestes requires his sister to lay down the urn? Would there have been an ill omen in Electra's holding his

supposed ashes while he revealed himself? Or did he linger with the natural reluctance with which men enter upon the disclosure of something momentous, and thus guide the conversation to a point, where he could declare himself with greater ease, and more naturally?

1214. ἀτιμος τοῦ τεθνηκότος, *unworthy of the dead*, i. e. unfit to possess his ashes.

1217. πλὴν λόγῳ γ' ἡσημένον, *except as artfully clothed in words*, = πλὴν λόγῳ, simply.

1224. ὃ φίλτατον φῶς. “Sic infra, v. 1354, ὃ φίλτατον φῶς, quod explicans poeta, statim addit ὃ μόνος σωτῆρ δόμων. — Sed imprimis compares Odys. xvii. 41.” Schaefer. But, if φῶς in the present verse answers to σωτῆρ, meaning Orestes, how can he add, φίλτατον, συμμαρτυρῶ? It is taken here in the sense of σωτηρία, or of χαρά.

1225. μηκέτ’ ἄλλοθεν πύθῃ, *inquire no more of any one else*, i. e. learn it from myself. Comp. CEd. Col. 1266.

1226. ὡς ἔχοις, *as mayest thou have*, as I wish thou mayest have.

1230. “συμφορά vox est media, quæ in utramque partem accepitur. — Alibi absque ullo ad bonam seu malam fortunam respectu, nihil aliud quam ἀπόβασιν significat.” Brunck. Comp. ἐλπίς, ὄνειδος, τύχη.

1239. ἀδυῆται = παρθένοι. It is used perhaps sarcastically with allusion to the unchaste Clytemnestra. For the use of the accusative, see v. 1063. — The close of this sentence is correctly translated by Brunck thus: *nunquam metuendum existimabo inutile illud domi usque desidens mulierum pondus. περισσὸν ἄχθος γυναῖκῶν = γυναῖκας περισσὸν ἄχθος οὐσας, women who are a mere dead weight, as far as battle is concerned.* Hermann's version of this phrase is, *Clytemnestrae nimiam semper severitatem.* But neither ἔνδον ὅν, nor the contemptuous indignation of Electra, nor the answer of Orestes, favors this strange translation. — The Scholiast on this part remarks, that “both speakers have their appropriate characters. Electra, being a woman, and unexpectedly fortunate, is too bold: but Orestes is cautious

on account of engaging now for the first time in such an enterprise."

1246 – 1250. The sense is, *thou didst mention an evil not covered with clouds* (i. e. not obscure), *that cannot be undone, never to be forgotten, such as our evil is.* — ἐπέβαλες. Schol. ἐπέβαλές μοι, *you put me in mind of*; more properly, *you struck upon, noticed.* Comp. a somewhat similar passage, Antig. 857. This verb elsewhere takes a dative in this sense; but, like several neuters in Sophocles, it is construed *ad sensum.* Comp. v. 1378. — λησόμενον has a passive sense. See Antig. 210.

1251. ὅταν παρουσία φράζῃ, whenever favorable opportunity shall advise it. Here παρουσία has the sense of καιρός, because the present moment, as opposed to delay, is the right time, the καιρός, in all cases. — For ἔξοιδα καὶ ταῦτ', Hermann gives ἔξοιδα γαὶ ταῦτ'.

1253. ὁ πᾶς — χρόνος. Brunck renders this by *quodvis — tempus*, and so Hermann seems to understand it. But, if the sense were, *any time would be proper for the mentioning of these things*, should we not have πᾶς καιρός? The meaning seems to be, *the whole, the whole of time, whilst it was present, would be proper* (i. e. would be a fitting occasion) *for me to tell of these things*, i. e. I can very properly speak of these things for ever. παράγει alludes elegantly to παρουσία.

1257. τοιγαροῦν σωζού τόδε, therefore keep this (freedom). Hermann says that this phrase means, *keep until another time* this discourse about our evils. But, if so, the answer of Orestes in 1259 is substantially a repetition of this verse, and then Electra's question, *τι δρῶσαι; by doing what?* has no meaning.

1260 – 1262. The sense is, *who then, now that thou art come, could thus substitute, properly at least, silence for words?* — αὕτα may be conveniently rendered by an adverb. — ὡδε, *thus*, i. e. *as you bid me do.*

1266. The MSS. have ἐπώρσει here, but the number of syllables ought to be the same as in the corresponding line of the strophe. The word ἐπούρσει, *sent onwards with a*

*fair wind*, would suit the sense, but the middle syllable of *χαταλύσιμον* in the strophe is short. Dindorf gives *επόμεσεν*, which can have the meaning *brought on the way*. This I have admitted into the text.

1271. *εἰργαθέντων*. See Antig. 1096.

1274. *όδόν* is taken with *φανῆναι*, as containing the idea of *coming*.

1277. *μεθέσθαι* is epexegetical, == *ώστε μεθίσθαι αὐτήν* (and not *αὐτῆς*). See Herm. on this passage).

1278. *ἰδόντες*, if *I saw them*, sc. *ἀποστεφλοντας*, *trying to deprive thee of it*.

1280 – 1284. *τι μὴν οὖ;* So Herm. after Seidler, for *τι μὴ οὖ;* which can have no place here. — *αὐδάν*, the voice of Orestes. — The next two lines seem to mean, *I kept my feelings from utterance, listening without a cry*. For *ἴσχον ἄγανθον*, comp. 242. *νῦν δέ*, which follows, requires these lines to be referred to some past event. Brunck understands them, as well as *αὐδάν*, of the story that Orestes was dead. But it is difficult to perceive the precise import of the passage; and Herm. pronounces it corrupt.

1291. The synonymous words of this line are significant of the tautology and prolixity into which Electra would be apt to fall.

1292. *χρόνον καιρόν*, *opportunity afforded by time*.

1296 – 1298. *οὕτως (σκόπει) ὅπως*, *use such consideration that*. — *νῷν*, Orestes and Pylades. — *μάτην* = *ψευδῶς*. See v. 63.

1301, 1302. *ὅπως καὶ τοι*. *καὶ* often stands after words of comparison, to show connexion; without any force that can be given in English. Comp. 1146. Mt. § 620. under *καὶ*. 2. — *τῇδε*, sc. *όδῷ*. — *τὰς ιδονάς*, *my pleasures*. — *κούκη ἐμάς* = *καὶ οὐκ ἐξ ἐμαυτοῦ*.

1309. *μὴ δεῖσης ᾧς*. Instead of *δέδοικα μή*, often occurs *δ. ᾧς* or *ὅτι*. In these cases the object of the fear is expressed without the additional idea of guarding against it. Comp. 1427. Mt. § 520, Obs.

1311. *μῆσος ἐπέτηνέ μοι.* “Elegans metaphora, quâ, odium, tanquam infusa cera, animo adhærere dicitur.” Brunck.

1312. The sense, according to Hermann, is, *I will never wholly cease from taking pleasure in shedding tears.* But I see not why, as the simple genitive without ὑπό is sometimes used after passive verbs (Mt. § 375, Obs. 1.), χαρᾶς may not be for ὑπὸ χαρᾶς, and the participle be joined with ἐκλήξω. Schaefer alters χαρᾶς into χαρᾶ.

1322. *ἐπ’ εξόδῳ,* at the gate-way, or door-way. *ἔξοδος* often denotes a place, either with the genitive of πύλη, θύρα, θυρών, as in 328, Aesch. Sept. ad Theb. 33, 58, or alone, as in Antig. 1184, Eurip. Androm. 1143.

1323. *τῶν ἔνδοθεν,* sc. τινός. In the ensuing words of Electra, says Hermann, “the double sense, of which the tragic poets make frequent use, is worthy of notice. For these words would of course be understood, by people belonging to the house, of the ashes of Orestes. But Electra herself uses them in reference to Orestes alive,” who could neither be turned away, coming as he did, nor be a pleasant inmate.

1327. See the note on Antig. 35.

1328. *ἔγγενής,* hereditary. Schol., *ἀξιος τοῦ γένεος.* Comp. CEd. R. 1225. Unless the sense *inborn* is better.

1332. The sense is, *what you are doing* (making ready to do) *would have been in the house before your persons.*

1334. *πρόθεσθαι τινος εὐλάβειαν,* to put caution before any thing, to see to, or provide for it. Comp. Θέσθαι ἐπιστροφὴν *πρὸ τοῦ θανόντος,* to have a care for, take up the cause of, τ. θ., CEd. R. 134.

1337. It is very true to nature that Orestes should delay, and be loth to begin the work (comp. 320), upon which the divinity had sent him, and equally so that Electra, though of all persons most anxious to have it accomplished, should retard it still farther by unnecessary questions.

1340. *ὑπάρχει,* *commodum contingit,* Brunck. *ὑπάρχει* occasionally denotes *to be at hand; ready for use; useful; advantageous.*

1341. ἥγγειλας — ὡς τεθηκότα. See v. 676.
1344. τελουμένων. See Antig. 1179.
1345. There is a play upon the word καλῶς. τὰ μὴ καλῶς refers to the wicked joy of Clytemnestra at the death of Orestes, and her security on that account. So Herm.
1354. See 1224.
1359. ἔφαινες, sc. ξυρών.
1365. κυκλοῦσι, usually active, is here neuter, like ἐπικυκλεῖν in Trachin. 130, cited by Brunck, *Ἑισοῦν*, v. 1194, and τελεῖν, 1417. Schaefer makes it an Attic future; but Herm. more properly a present. No such futures, from -εως, can be found, as it seems, in Attic writers.
1366. “ταῦτα ex abundante positum, nam accusativus a verbo δείχνοσιν pendens, jam v. 1364 præcessit: qui cum sit masculini generis, ex regula syntactica debebat hic sequi τούτους — σαφεῖς. Sed ita Græci sæpius neutris utuntur.” Schaefer.
1374. χωρεῖν. Comp. v. 9. — ἔδη, *statues*. See Ruhnenken on Timæus in voce, and Passow.
1378. The neuter προῦστην takes an accusative from its connexion with λιπαρεῖ χερῖ; the sense being, *I supplicated thee standing before thee*. — ἀφ' ὧν ἔχοιμι, *with whatever offerings I had*. The prepositions ἀπό and ἐξ are here used, because the offerings, so to speak, were that from which the prayers started, on which they were founded. — Brunck gives the spirit of ἐξ οἷων ἔχω by *cum verbis quæ sola habeo*.
- 1384 – 1397. προνέμεται, *feeds or ravages onward, advances*. — τὸ δυσέριστον αἷμα = τὸ αἷμα τῆς δυσερίστον ἔριδος. — κύνες. Probably not Orestes and Pylades, but the Furies; comp. 488 – 491. For κύνες, see Prometh. 803. — ὄνειρον, the presentiment, which they expressed also 472. αἰωνύμενον, *in suspense, unfulfilled*. — νεκρόνητον αἷμα, — the reading of nearly all the authorities, — has forced ancient and modern interpreters to render αἷμα, *sword*. But how the word can have that meaning, it is hard to see; unless it be taken in the sense of *cause of bloodshed, instru-*

*ment of death.* Herm., from a Schol., elicits *νεοκόνητον*, which is probably a mere misspelling, and which should mean *newly sprinkled*. But how a deriv. (not of *κονίω*, but) of *κονίω*, *raise dust, hasten*, can have this sense, does not appear. Besides, the blood was not yet upon his hand. The *τέρμα* had not yet (1397) quite been reached. Hermann says, that the metre shows *νεακόνητον* to be a false reading, or, in other words, that its second syllable is long. This would be true, if *νεακόνητος* is Doric for *νεηκόνητος*. But may not this compound have been like *νεάλωτος, θεάρεστος*, where the *α* is short?

1398. It was natural for Electra to enter with her brother. By devising a good reason for bringing her out again, the poet not only spares her an unbecoming situation, but finds occasion for one of the most fearfully sublime scenes in the ancient drama. He improves much on his predecessor's parallel scene. *παισον, εἰ σθένεις, διπλῆν* can hardly be read without shuddering.

1399. *τελοῦντι* is probably future, with which tense *αὐτίκα* is mostly used.

1401. *λεβῆτα* — *τύφον* denote here, *kettle* and *funeral feast*, according to the Schol. and Brunck's translation. But Orestes and his companion would hardly have stood by Clytemnestra during that office. *λεῖθης* is the cinerary urn, as in Choëph. 675 (696).

1405. *πλέα*, feminine plural nominative for *πλέαι*, from *πλέω*, Attic for *πλέοι*.

1410. *μάτ' αὖ*, *indeed, again*. A very common formula in repeating exclamations, as in v. 1416.

1412. The imperfect *ῳχτειρέτο* is used, because there is a definite reference to the time of the murder.

1414. *καθαμερία*. Schol. *κατὰ ταύτην τὴν ἡμέραν*, and so modern interpreters. *φθίνει* is rarely, if ever, transitive. Herm. changes it into *φθίνειν*.

1415. *διπλῆν*. Comp. Antig. 1307.

1416. *εἰ γὰρ Αἴγισθῳ γ' ὁμοῖ*. For *γ'* the MSS. have *θ'*, which would require, as Herm. remarks, that the sen-

tence, if fully written out, should be *εἰ γὰρ πληγὴ τοι εἴη, Αἴγισθῳ τε ὁμοῦ*. But the ellipsis is harsh, and the sense unsuitable; for Clytemnestra was already smitten. The true construction is, *εἰ γὰρ ὄμοι ἦρ Αἴγισθῳ ὁμοῦ*. Electra fiercely mocks at her mother's cry, and says, *O that Ægisthus had "woe is me" as well*, i. e. O that he were uttering the cry also.

1417–1420. *τελοῦσι* is intransitive, as in Choëph. 1008 (Blomf.), and in the examples there given by Blomf. — *ὑπεξαιροῦσι*. Schol. *ἐκχέουσι*, rather *κλοπῇ ἐκχέουσι*. The phrase is like *λεῖν αἷμα*, CEd. R. 996. — The closing sentence is an imitation of Choëph. 873 (886), where a servant says, *τὸν ζῶντα καλεῖν τοὺς τεθνηκότας λέγω*.

1422, 1423. These two lines were formerly given to Electra, but belong, without doubt, to the chorus, as Erfurdt first remarked. For, 1. The chorus ordinarily introduces a new comer, at the close of a lyric passage, with *καὶ μήν*. 2. The lines are too cool for Electra. 3. The strophe and antistrophe, where the latter is entire, agree not only in the same number of corresponding lines being given to a speaker, but in every instance except one, of syllables also. — *οὐδὲ δ' ἔχω λέγειν*, but I cannot say how the matter will result. The chorus seems to think of the final result; whether Orestes would overcome Ægisthus or not. Herm., after Erfurdt's conjecture, puts *ψέγειν* for *λέγειν*. I have put *οὐδὲ δ'* for *οὐδὲ δ'*, which the sense seems to demand.

1424. *πῶς κυρεῖ*. A syllable is wanting. Reisig conjectured *κυρεῖτε*, but the answer of Orestes requires *κυρεῖ*. Herm., after Erfurdt, gives *κυρεῖ δέ*. Here *δέ* refers to something suppressed, such as, *I see that their hands are dripping with blood, but* —

1425. “*Matricidam ne spectatores aversarentur, omnis culpa perpetrata cædis in Apollinem statim conferenda erat.*” Schaef. It was admirably thought of by the poet to make renewed mention here of the commission under which Orestes acted; and also, by the form of his answer, to reveal a half-awakened doubt arising in his mind, whether he were

acting rightly. Such doubts always arise in new and agitating scenes, in the first moments of reflection, especially in cases where the form of the act is usually connected with moral wrong.

1429. *ἐκ προδήλου = προδήλως*, in plain sight. This adverbial expression came perhaps from *ἐκ προδήλου τόπου*, and thus affords another instance of *ἐκ* for *ἐν* after verbs of sight.

1430. *οὐκ ἀμορέφον*, sc. *ἴτε*. Comp. *οὐκ εἰς ὅλαθρον*; *οὐχὶ Θᾶσσον*; CEd. R. 430. — Herm. writes *πουν*, and gives *ἔφ' ἡμῖν* to Electra.

1433. *ἀντιθυρα*. Schol. *τὰ ὅπισθεν τῆς θύρας*. “Est *ἀντιθυρα* locus in ædibus interior oppositus foribus.” Herm. — It is not clear in what sense *κατά* is here taken, whether in that of *down upon*, or some other.

1434. Supply *εὐ θῆσθε*. The order is, *ώς*, *εὐ θέμενοι τὰ πρὸν*, *εῦν πάλιν τάδε εὐ θῆσθε*.

1435. “*ἡ νοεῖ verba esse Electræ strophe docet. Hoc dicit: illuc nunc quo cogitas propera.*” Herm.

1445. Comp. Antig. 441. — *χρήνω*, I ask. Comp. Ajax 586.

1449. This is the first of a number of passages containing a double sense, in which divine justice, by the mouth of Electra, scoffs at the miserable man, and shows most fearfully with what entire security and raised hope he is rushing upon his destruction. The sense conveyed to Ægisthus was: *For I should be a stranger to a calamity of my friends that most intimately concerns me.* But Electra really meant: *For I should be a stranger to an event the most dear among events that have occurred to me*, i. e. the most welcome. For *συμφορά*, see 1230. *τῶν ἔμων* can be both *my friends*, and *τῶν ἔμῶν συμφορῶν*.

1451. Besides the common ellipsis of *όδόν* after *ἄρνω* and *κατανύω* (comp. CEd. Col. 1562), we have here *δόμον*, i. e. *εἰς δόμον* understood. So we say in English: *I made for such a man's*, instead of, *I made my way for such a man's house.* Herm. thinks that there is a double sense here, and

that *κατήρυσαν προξίου* can also mean *confecerunt rem contra hospitam*.

1453. Wex, on Antig. 4, observes, that the natural order here would be *οὐ λόγῳ μόνῳ (ἥγγειλαν)* ἀλλὰ καπέδαις. These latter words being parenthetical, *οὐ* is repeated.

1454. *πάρεστι*, sc. ὁ θαύμ. This agrees at least better with the form of the next verse. Otherwise ὥστε is used in the manner called pleonastic by Schaefer on CEd. Col. 1350, where Herm. gives it the force of *adeo*; but Mt. § 531, 2, supposes that it was at first used with reference to *τοσοῦτον*, or some demonstrative, afterwards omitted.

1458. ἀναδεινύναι πύλας ὅρῶν, “*apertos ostendere fores ad spectandum*. Apte Erfurdtius adscripsit Aristoph. Nub. 304, *ἴνα μυστοδόκος δόμος ἐν τελεταῖς ἄγιαις ἀναδεικνυται*.”

1463. *πρὸς βλαν φύειν φρένας, to get wisdom perforce.* Comp. CEd. Col. 804, and γεννᾶν σῶμα, Ajax 1077.

1464, 1465. Herm. thinks that Electra opened the doors while saying these words, and meant that she had done all she could to bring Agisthus into the snare, while he understood her as professing submission. — *συμφέρειν, to agree with, seek to please.* — *τοῖς κρείσσονιν*, i. e. as she means it, Orestes and Pylades.

1466. I read *εὖ* here with Brunck, after Tyrwhitt's conjecture. For *φθόνος* and *νέμεσις*, see Alcest. 1135, and Philoctet. 776. The sense is, *I see a sight, — the envy of the Gods apart, — that has happily taken place; but if divine displeasure ensues, I do not say so*; i. e. if the Gods see elation of mind in my words, I recall them. Herm. retains *οὐ*, the MS. reading, and translates the first clause thus: *video corpus non sine deorum invidia prostratum*; making *φάσμα* mean *the body presented to view*.

1470. *βάσταζε, lift*, sc. the veil.

1478. The sense is, *dost thou not perceive then all this while, that thou art holding discourse with the living as with the dead?* i. e. with him alive whom thou supposedst dead. The words are purposely dark and enigmatical.

1481. Render this, *though a good guesser (now), thou wert long in an error.*

1483. *νῦν σμικρόν*, sc. *ἡ*. The sense is, *though it be but little, let me say something*, i. e. I wish to say something, though it be little that you will allow me to say.

1485. The thought is, *for what gain can that one of mortals, involved in woes, who must at all events die, derive from delay?*

1488. *ταρπεῖσιν*, sc. birds and dogs. Brunck aptly cites Odys. iii. 259, where this is threatened as the punishment of Ægisthus, if Menelaus should return and find him alive.

1491. *χωροῖς ἄν = χώρει.* Comp. Antig. 1339.

1495. A striking thought, which both prevents a stage death, and exhibits divine justice in a clear light.

1503. *ἡ μὴ φύγω σε;* The preceding words are to be supplied rather than *δέδοικας*, which Brunck expresses in his translation. *What! must I go before, lest I should escape thee?* Hermann and others read *ἥ* for *ἡ*. Orestes, in his reply, scornfully imitates his language, *lest, as for that matter, you should die to your mind.*

1505, 1506. *τήνδε δίκην*, i. e. *κτείνειν.* — For *τοῖς πᾶσιν* — *ὅστις*, see Antig.

1509, 1510. *δι' ἐλευθερίας ἐξῆλθες*, camest out free. For the phrase, see Mt. § 580. — *τελεωθέν*, brought to a close.

## M E T R E S.

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FOR the anapæst in the fifth place of v. 10, comp. Antig.  
11. For δ' at the end of 1017, Antig. 1031.

77. Parœmiac. See v. 88. ἵω is a spondee as in v. 150.

86 — 102. = 103 — 120. Anapæsts. V. 1. a monometer; vv. 3, 4, parœmiacs of the spondaic sort; the rest dimeters. In v. 87 all the MSS. have ἴσόμοιρος ἀήρ; although the α of ἀήρ is properly long. Porson proposed to read ἴσόμοιρος ἀήρ, which Dindorf follows. In two examples cited from poets posterior to Sophocles, ἀήρ has a short penultimate syllable.

121 — 136. = 137 — 152.

Verse 1. Glyconeian.  $\underline{\underline{\underline{L}}}\ \underline{\underline{L}}\ \underline{\underline{L}}\ \underline{\underline{L}}\ | \underline{\underline{L}}\ \underline{\underline{L}}$  (B. See metres of Antig. at the beginning.)

2 = 1.

3. Glyconeian (A) with a trochaic close, = Antig. 833.  $\underline{\underline{L}}\ \underline{\underline{L}}\ | \underline{\underline{L}}\ \underline{\underline{L}}\ \underline{\underline{L}}\ \underline{\underline{L}}$

4, 5. Dactylic tetrameters.

6. Iamb. trimeter.

7. Antispast. and iamb. penthemim.

8. Dactyl. trimeter. (?)

9 — 12. do. tetrameters.

13. do. hexameter.

14. Iamb. dimeter catalectic.

15. do. penthemim.

In verse 3, "Monkius recte monuit, ξυνίημι secundâ correptâ deberi metro dactylico, heroici versus leges se-

quenti, pariterque "Irru in ictu ultimam productam habens." Herm. — Wunder calls v. 13 a dactyl. tetram. preceded by two *trochæi semanti*, i. e. trochees of double time. See Herm. Elem. iii. § 13.

153 — 172. = 173 — 192.

Verse 1. Parœmiac (spondaic, as v. 88).

2. Iamb. tripody.

3. Two Iamb. penthemim.



4 = 3.

5. Dactyl. hexameter.

6. Iamb. dimeter catalect. (*ἀχεῖων, θεός* dissyllabic by synizesis).

7. Iamb. ischiorrhogicus.

See Antig. 1310. (Iambus and antispast, according to Wunder.)

8 = 7.

9. Dactyl. tetram.

10. Iamb. trim. catalect.

11 = 10. —

12 = 3.

13 — 16. Dactyl. tetrameters.

17 = 7.

(Antispast and iambus, according to Wunder.)

18. Antispast. and Iamb. penthemim.



193 — 212. = 213 — 232.

Verses 1 — 7. Anapæstic. Vv. 1 and 3 parœmiacs; the rest dimeters. They belong to the spondaic or free sort. See Herm. Elem. ii. § 32, 13.

8. Ithyphallicus.

9 — 12, 14. Anapæstic, and like the foregoing.

V. 1 of the strophe closes with a hiatus, which

is a license; and the final vowel of *ἀμίγα* is shortened. V. 2 is a parœmiac; v. 4, a monometer.

13. Dochmius. . . . -  $\overset{\smile}{\text{C}}$   $\overset{\smile}{\text{C}}$  - -  
 15. Iamb. dipody and creticus. -  $\overset{\smile}{\text{C}}$  - - | - - -  
 16. Troch. dimeter catalect. -  
 17. Iamb. dimeter. -  $\overset{\smile}{\text{C}}$  -  $\overset{\smile}{\text{C}}$  - - - -  
 18 = 17.  
 19. Dactyl. tetrameter.  
 20. Iamb. dimeter catalect. -  $\overset{\smile}{\text{C}}$  - - - - -

233—250. Epode of the foregoing.

Verses 1—3. Parœmiacs (spondaic).

3—5. Dactyl. tetrameter, (or 5 may be ana-  
pæstic.)

6—10. Anapæstic dimeters (spondaic).

11—12. Three dochmii. -  $\overset{\smile}{\text{C}}$  -  $\overset{\smile}{\text{C}}$  - -  
 13—14. Two troch. penthemim. Comp. Alcest.  
 217.

15. Glyconeans. (A.) . - - | - - - - -

16. Iamb. penthemim.

17. Antispast. and iamb. penthemim.

472—487. = 488—503.

Verse 1. Choriamb. dimeter with a basis, = Antig. 945.

2. Glyconic. - - | - - - - -

(one syllable longer than Antig. 336.)

3. Ithyphallicus.

4. Iamb. trimeter.

5. Iamb. penthemim., and iamb. tripody.

6. Iamb. tripody. - - | - - - - -

7. Logædic dactylic (one dact., two troch.).

8. Troch. dimeter catalect.

## 9. Iamb. dimeter hypercatalect.

10. Dochmius.

11, 12. = 9, 10.

13. Glyconic, followed by an iambus and antispast.

(The Glyconic part = Antig. 612.)

504 — 515. Epode of the foregoing. Vv. 4 and 10, cretici. All the rest iambi ischiorrhogici, according to Herm.

 $\overline{\text{U}} \text{ } \overline{\text{U}} \text{ } \text{U} \text{ } \text{U}$ ; but verses composed of an iambus and an antispast, according to Wunder.  $\text{U} \text{ } \overline{\text{U}} \text{ } | \text{U} \text{ } \text{U} \text{ } \text{U}$ 

824 — 836. = 837 — 848.

Verse 1. Iamb. dipody and choriamb. dimeter.

## 2. Choriamb. dimeter hypercatalect.

3. do. monometer hypercatalect. with anacrusis.

4. Ionicus a minore.

5, 6, = 3, with a long syllable, pronounced apart, between them.

7 = 4.

8. Choriamb. dimeter with anacrusis.

9, 10, = 8, without anacrusis.

11. Choriamb. with a closing trochee.

According to Wunder, 1, 2 make one verse, and so 8 — 11.

849 — 859. = 860 — 870.

Verse 1. Cretic and troch. penthemim. (the middle syllable of  $\delta\epsilon\lambda\alpha\lambda\delta\epsilon\lambda\alpha\lambda\omega\nu$  being shortened.) (?)

So Herm. Wunder.

2 — 4. Anapæstic : two dimeters and a parœmiac.

5. Dochmius. . . . . —  $\widehat{\text{U}}$   $\text{L}$   $\text{U}$   $\text{L}$

6. Cretic dimeter. . . . .  $\text{L}$   $\text{U}$  —  $\text{L}$   $\text{U}$   
(the last syllable is anceps.)

7. Dochmius.

8. Iambus. (?)

9. Iambelegus, = Alcest. 876, 893, (iambic and dactylic penthemim.)

10. Logæd. dactyl. (one dact., two troch.)

1058 — 1069. = 1070 — 1081.

Verse 1. Iamb. penthemim. and Anacreontic verse, = Antig. 838, Prometh. 397.

2 — 3. Anacreontic (two in each line).

4 — 5. Glyconeán (A).

6. Pherecratean.

7, 8. Anacreontic, as 2, 3, but with an anacrusis, commencing v. 7.

The second foot in the latter half of v. 3 is an anapæst. (1 — 3, 7, 8, can be divided into choriambic verses closed by a logæd. dact.)

1082 — 1089. = 1090 — 1097.

Verse 1. Pherecratean, as emended by Herm., otherwise dactyl. penthemim.

2. Epitrit. trimeter catalect. (troch. trimeter catalect.)

4. Choriamb. and trochee, = 836. (?)

5. Iamb. dipody, creticus, Ithyphallicus, = Alcest. 112, 113. (or rather cretic. dimeter with anacrusis and Ithyphal. So Wunder.)

6. Iamb. tetrameter.

7. Two iamb. peathemim.

1160 — 1162. Herm. says, that ὁ δέμας οἰκτρόν. ὁ δευτέρας is an anapæstic dimeter, interrupted by the interjections. He gives οἴ μοι in both cases for οἴ μοι μοι.

1232 — 1252. = 1253 — 1272.

Verse 1. Iamb. dipody.

2, 3. Three dochmii.

4, 5. Iamb. trimeters.

6. Bacchius. . . . . - + +

7 = 4.

8, 9. Two iambi ischiorrhogici.

- + - + + - + | - + - + - +

10. Dochmiac dimeter.

11. Iamb. dimeter catalect. and dochm. hypercatalect. . - + - - - - | - + + - + -

12, 13. Iamb. trimeters.

14. Iamb. tripody. . . - + + - - -

15. Dochm. dimeter.

- + + - + + - + + - + + - + +

16. Cretic trimeter. + - + - + - + - + - + (or three paeones primi, according to Herm.)

- + - + - + - + - + - + - +

17. Dochm. . . . - + + - + - +

18, 19. Two Iamb. trimeters.

1273 — 1287.

Verse 1. Iamb. dipody and dochmius.

2. Dochm. and Iamb. dimeter catalect.

3. Iamb. dimeter. - + + - + - - -

4, 5. Iamb. trimeters catalectic.

6. do. trimeter.

7, 8. Two bacchii.

9—14. As these lines are found in the text they are

9. Troch. pentapody, preceded by a creticus.

10. do. dipody.

11, 12. Iamb. trimeters catalectic.

13. Troch. dimeter.

14. do. pentapody.

Herm. inserts ḍρ' before ḏν, and ἀ before τάλαινα. His lines are

1. Creticus. ὁ φίλαι.
2. Iamb. trimeter catalectic (ending at αὐθάν).
3. (the text imperfect, ἔσχον ὁργάν.)
- 4 = 2. (ending at κλίνονσα.)
5. Trochaic dimeter (ἀ τάλαινα — σε).
- 6 = 5. (dividing ἔχοντ).
- 7 = 5. (ending at ḏν).
8. Ithyphallicus.

ἔγω ὡνδ' form a crasis.

1384 — 1390. = 1391 — 1397.

Verse 1. Cretic dimeter.

So Seidler. Or two paeons quarti, according to Herm. and Wunder.

2. Dochm. dimeter.
3. Iamb. trimeter.
- 4 = 2.
5. Dochmius.
6. Iamb. dimeter.
7. do. trimeter.

1398 — 1421. = 1422 — 1441.

Verses 1 — 6. Iamb. trimeters.

7. Dochmius.
- 8, 9. Iamb. trimeters.
- 10 = 1085, Alcest. 112, 113. Cretic dimeter with anacrusis and Ithyphallicus.
- 11 — 14. Iamb. trimeters.
15. Logaœd. dactyl. (two dact. three troch.).
16. do. do. (two dact. troch. penthem.)
- 17, 18. Iamb. trimeters.
19. Cretic tetrameter with anacrusis.

20. Iamb. trimeter.
21. Antispast. and Iamb. penthem. (or, ending the first line at *κτανόττων*, and *ἀριστών*, we have Iamb. tetrameter catalectic and Ithyphallicus.)

1508 — 1510. Anapæst. dimeters.

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